# HISTORY

OF THE

## Present 7 EW S

Throughout the WORLD.

BEING

An Ample the Succinct Account of their Customs, Ceremo-NIES, and MANNER OF LIV-ING, at this time.

Translated from the Italian, Written by

To which are Subjoin'd

## Two Supplements,

One concerning the Samaritans, the other of the Sect of the Carraites, From the French of Father S I M O N, with his Explanatory Notes.

By SIMONOCKLET, Vicar of Swavesey in Cambridgeshire.

#### LONDON:

Printed for tal. Bang at the East-End of the Inner-Walk of Exerer-Change. 1711.



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To the Reverend and Learned

HI HA MAND YEAR OF SHE

April 10

## D'HENRYJAMES,

Prebendary of Canterbury
President of Queen's
College, and Her
Majesties Professor of
Divinity in the University of Cambridge.

I HE Reason why I presume to trouble you
with this little Translation, is,
that I may testify the grateful
Sence which I retain of those
a 2 Favours,

### Dedication.

Favours, which I had receiv'd at your Hands; both whilst I had the Happinels of being Educated under your Care, and fince. Were my Author alive, I am very well affur'd. that he would think all the Injury I may possibly have done him in the Translation, abundantly made Amends for, by prefenting him to luch an able Judge as your self: Of whose Worth, if I should here speak what is justly due, my Book would bear very licele Proportion to its Dedication. I shall, therefore leave your deserved Praises to be better spoken, by the concur-

### Dedication.

ring Voices of the whole University, and Queen's College in parcicular; which besides the publick Benefit of hearing your Learned Determinations in the Schools; is happy in the Enjoyment of the peculiar Advantage of being under so Learned and Wise a Governour. Of my Author, it would be impertinent to say any thing to a Person that understands him so much better than my self. I can only add, that I am,

SIR,

e r-

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Swavesey,
Dec 234 Your most Obedient Servant,
1706.

Simon Ockley.

Mission as out this count to prove Manufaction and Downs & Manufaction otherwise, which believes the when he was the standing Commence of the Commence of th Light Straight Straight the Enjoyment of the piece with the appropriately up to indee 15 Level 1 to selvino W. A. 1869. 1839 May 1219 100 1 16 construction and believe in Lyons when are relatives the Concept some standing to party men the character mediane, but " The Later Control of the William Four mill Oking the Marie Colored

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## PREFACE.

HE Knowledge of the Jewish Rites, and Customs, is abfolutely requisite for a true under-Standing of the Old Testament; and of singular Use, and doth very much conduce, to a true and right Knowledge of the Christian Occonomy. This is evident because somany Learned and Pious Divines, have employed a considerable part of their Time and Study that way. It is also no less Entertaining than Advantagious, to observe the great Disparity between that Learned and Warlike People (once God's peculiar Chosen) and what they now are. In this Speculation we must ACCU-

accurately distinguish, when we read Books which treat of the Jewish Antiquities and Ceremonies, between those Rites and Customs, which for many hundred Years they have disused, since the Destruction of the Temple and their Captivity; and those which the Jews of all Nations have practifed from Generation to Generation, and preserved by a successive and uninterrupted Tradition. Of the first sort are their Precepts relating to Agriculture, Sacrifices, Priests, Levites, Decimations, &t. Of the last are, Circumcision, observation of Feasts, and Fasts, commanded and voluntary; Liturgies, Benedictions, &c. So that when there is any thing in the Talmud, or a Rabbinical Author, or those that quote them, concerning antiquated Customs, we have just Grounds to suspect being imposed upon by the Talmudical Doctors, who deliver their own Sense (or that of their

their Masters) for Mosaical Traditions; and living in so distant an Age from the time when the Temple stood entire, give but a very imperfect, and often false Account of those Rites and Ceremonies, and the particular Modus of doing many things, which were then in Use. But when we consider such things, in the Practice whereof they in all Ages have unanimoully agreed, however remote and dissipated from each other; we have good Grounds to believe, that such an universal Consent, could be only in such things, as they had received from their Fathers, before their Difperfion.

Wherefore the studying the Present Rites, and Customs of the Jews, carries something more particularly advantagious with it, than that of the Antient, tho that is of admirable Use also. For by this means, we may explain several Texas in the New Testament; and better under-

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as

Rand

stand several Customs in the Primitive Church, which receded oftentimes from those of the Synagogue, no more than absolute Ne-

ceffity required.

From hence it will easily appear, that the Use of Liturgies was an antient Practice in the Tewish. Church, and approved of, and Sanctified by the Practice of their Priests and Prophets: Nay, our Saviour himself made use of those Liturgies which they had in his time; fo that we need not prove them to be used in such and such Centuries fince Christ; fince there's no doubt but they were as antient as Sacrifices, and used by the Jews, from whom the Christians received them, and many other things; which by the Ignorance and Malice of the Diffurbers of the Churches Peace, have been rediculously railed at, as meer Dregs of Popery,, tho afed by the Church in the Primitive Times, long before Po-As pery.

As for our Author, his Work hath met with a very welcome Reception, and hath been esteemed by the Learned in all Parts, to be a most compleat Piece in its Kind.

It is Exact, Pertinent, and Methodical; and notwithstanding his seeming Brevity, he hath omitted no-

thing of any Moment.

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There are two Editions of it in Italian, the first Printed at Paris, and inspected by the Learned J. Gassarel. The other at Venice by himself.

Father Simon also translated it into French, with some Explanatory Notes. All these Editions are consulted in this present Berformance, and F. Simon's Notes are added.

The French Translation bath two Supplements, one concerning the Sect of the Carraim, and the other of the Samaritan; which having so near a Relation to our Subject, it was judged Convenient, to subjoin them.

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### INTRODUCTION.

HE most celebrated and penetrating Persons, in all Ages have esteem'd it their Noblest Entertainment to search into, the Laws, Customs, and Manners of other Countries. This Curiofity has induced feveral Men, eminent both for Wisdom and Learning to employ their time and pains, to be acquainted with the Customs, and Manners even of Idolatrous, and Barbarous Nations, who do not Worship and adore the only One true God, nor have any knowledge of him; thereby raising in their Minds more exalted and grateful Sentiments of the infinite Goodness and Mercy of the Almighty

mighty Creator towards themfelves. Upon this account many Christians, of great Piety and Learning, have impatiently defired to have a faithful and compleat Account of the Rites and Customs of the present Jews; the Foundation of whose Religion, I humbly hope none will deny, but that it did Originally fpring from the Fountain of Infinite Wisdom, and contained proper Means rightly disposed for the attaining of the End for which they were defign'd.

I therefore being educated in the Service of, and constantly conversing with Christian Prelates and others, of the most distinguisht Characters; it has often been propos'd to me to write a Succipet, and Just Account of the Rites and Customs which the Jews throughout the World observe at

this day.

This

This having done, fome years fince, and Communicating it to fome of my Friends, I was folicited to publish it in a more. Copious manner, for the general fatisfaction of those who defired Information therein; but I could not be induced to comply with their Defires, for these two Reafons.

had been Treated of before, and therefore unnecessary.

secondly, That I must be fur-

Performance:

As to the Eirst, many Christians of profound Judgment and Application, and every way qualified for the Undertaking, had wrote upon the fame Subject.

Secondly, being a Jew, I might very reasonably be suspected to be Partial, and that I would eitheir omit or alter all such things

#### The Introduction.

as did in the least tend towards the rendring my own Perswasion contemptible, in the eyes of its Adversaries, and so make a fair and plausible Story, though far remote from true matter of Fact.

To the first of these Objections it was answered. That the Learned World, was not sufficiently fatisfied with what hitherto had been written on this Subject, it being imperfect and deficient; or else too Copious on Trifles and Frivolous matters; and not feldom, written with a delign only to render the People Rediculous and Contemptible by interlarding their Relations with fome unaccountable and fantastical Fopperies, rather to divert their Reader, than inform him. Such Excursions, as these have often made them deviate from Truth, and 11:10

#### The Introduction.

gain belief with none but fuch

To the second, that very many Persons, of extraordinary, Learning and great Quality, by long Experience, were so well confirmed in their Opinion of my Integrity and Probity, that it would not in the least be suspected; but that I would Act with great Sincerity and Candour; so that they could not see any thing that justly ought to hinder and deter me from the Undertaking.

obsequious, to the Commands of my Superiors, and compliant to the Requests of my Friends; could withstand them no longer, but applied my self to oblige them to the utmost of my Abilities.

Therefore Courteous Reader, accept of this Manual, of the Rites and Customs of the Jews; in which (notwithstanding its Brevity,)

#### The Introduction

Brevity, I have not omitted the least minute Circumstance; only fuch as are not now observed,

or regarded by them.

I have divided this Discourse into five Parts, according to the number of the Books of the Law of Moses. In the management of the whole, I have kept my felf strictly to Truth, considering my felf as a Jem; and therefore ought to be a plain and impartial Relator only.

I mustingenuously confess that I have endeavour'd to avoid giving the Reader any just occasion to despise the Jews, for their multiplicity of Ceremonies; but have not in the least taken upon me to Apologize for, or defend them; my whole defign being only to give a Just and Faithful Narration, of them, and not to gain Profelytes to them. It is a remarkable Saying of a very Great

#### The Introduction.

Great Person, yet rightly understood by very sew; (tho' agreeable to that of the Prophet Hosea, Chap. 11.) Lex Judaorum, Lex Puerorum.

THE

Mala Transport I and I am fred Perfore; yet rightly undercod by very few; (the agreecod by very few; (the agreecod of the the the archi-A Santanion Sec.

### are divided A.H. Three Soris

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## HISTORY

ig call'd by them, because they

# Present J.E.W.S.

### THE PERANT BRIDE

#### ne Local Articol Laws

Of the Division and Original of all the Rires, Customs and Ceremonies of the Jews, and wherein they differ among themselves.

Hose Rites, Customs and Ceremonies, which are now observed and practised by the Jews; are neither of equal Authority, nor performed by all. For they

are divided into Three Sorts; of which the First comprehends the Precepts of the Written Law, fo call'd by them, because they are contain'd in the Pentateuch, i. e. the Five Books of Moses, in which are 248 Affirmative Precepts, and 365 Negative, in all 613, call'd Mizvod de Oraita; which signifies Commandments of the Law.

The Second are Oral Laws; for so the Expositions of the Rabbins and Doctors in every Age, upon that which was Written by Moses, are call'd; and numberless other Ordinances call'd Mizvod de Rabanan, Precepts of the Doctors, which are all together at large in a great Volume, call'd the Talmud; of which we shall give a particular Account in the Second Chapter of the Second Part of this Book.

The Third Sortage fuch Things,

Chap. 1. The Present JEWs. as have, in different Times and Places, been diverfly us'd or introduc'd anew, upon which account they are call'd Minhaghim, or Cufrom. Now, as the Original of thefe Customs, arose upon account of the Jews being scatter'd into several Countries, and taking the Names and Customs of the Inhabitants; fo, in all Things which are contain'd in the Written Law, or in the Oral Tradition of the Learned, (which naturally flow from the Volume just mention'd) there is no material Difference; nor indeed scarce any, between any Nation of the Jews, how far soever at a distance one from the other: But in this Third Part, which concerns these Customs, is the only Difference, and that very considerable; especially among these Three Sorts of Jews, which are at this time the Principal, viz. The Levantines, the Germans, and the Italians. Un-A .2 derstand

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derstanding by the Levantines, not only those who live in the Lewant, but those in Barbary, the Morea, and Greece, and those which are call'd the \* Spanish Jews; and by the Germans, the Bohemians, Moravians, Walachians, Musco-vites, and others. Only ob-Terve, that tho' we shall endeavour to comprehend, in the Work before us, as much as we can, both what is contain'd in the Written Law and the Traditions of the Rabbins, and that which relates only to Custom; yet where we shall speak of the Difference of Practice, it is not to be understood of the First or Second Class of Precepts, which are Essential, because all do unanimoully agree in them; but only of

this

The Spanish Jews being driven out of the Territories of the King of Spain, the greatest part of them fled into the Levant, where they continue to this Day. Father Simon.

Chap. 2. The Present JEWS. 5 this Third Sort, which indeed cannot properly be call'd Precepts.

#### CHAP. II.

### Of their Houses.

I. THE Rabbins have told us, that whoever Builds a House, ought to leave some part of it Unfinish'd or Impersect, in Memory of the Present Desolation of Ferusalem and the Temple; and ought to make there some Mark or Token of his Sorrow, according to Pf. 137. If I forget thee, O Jerusalem, let my right Hand forget her Cunning. Or at least they leave about a Yard square of the Wall unplaister'd, upon which they write this Verse of the Psalm in great Letters, or these two Words, Zecher Lachorhan, i.e. IN MEMORY OF THE DESOLATION.

At At Long to star and to such K. At

II. At the Doors of their Houses, and every Chamber or Place where they dwell or work, they have written, with great Care, upon a piece of Parchment, prepar'd for that purpose, these Words of Deuteronomy, Chap. vi. 4. Hear, O Ifraet, the Lord our God is one God; to these Words, And thou shalt write them upon the Posts of thine House, and on thy Gates. And very near it, from Chap. xi. 13. And it shall come to pass, if you shall hearken diligently unto my Commandments, &c. (to v. 20.) And thou shalt write them upon the Doorposts of thine House and thy Gates. This Parchment is roll'd up, and when they have written the Name \* Schiaddai upon it, they put it into a Cane, or fome fuch Thing, and fasten it upon the Door-posts, on the right Hand as you go in, and

Tis one of the Names of God. F. Simon. often-

Chap. 2. The Present JEWS. 7
oftentimes by way of Devotion,
they Touch it and Kiss it as they
go out and in; and this they call
Mezuza.

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Scone.

III. They admit of no Figure, Image or Statue in their Houses, much less in their Synagogues and Sacred places, because 'tis faid in Exodus, Chap. xx. Thou shalt not make to the self any grapes Image, nor the likeness, &c. and in several other places. However in Italy a great many take the In their Houses, especially if they are not in relievo, nor a whole Body, but only the Face.

which they are forbidden to Fat. It was the Such Charter of the Second Park that the Second P

# CHAP. III.

Of their Utensils and Vessels in their Houses.

I. THE Veffels which they ufe about their Cookery, and which they Eat in, must all be bought New; for if they have been us diby any body besides They are made of Earth or Wood, I and have had any thing Hot in them, they may not use 'em; and this is, because of those many forts of Meats which they are forbidden to Eat, as we shall speak of in the Sixth Chapter of the Second Part. For they take it for granted, that some or other of these things may have been dress'd or put in them, and penetrated through them; but if they are made of Metal or Stone

Stone, which are not fo apt to imbibe any thing as Earth, they either make them pass through the Fire, or scald them in boyling Water, and then they use them.

II. When they buy these things New, (if they are made of Glass, Earth, or Metal,) they plunge them all over either in a River, the Sea, a Well, or a Bath; and this they do out of an excessive Cleanliness, which they ground upon the 23 Verse of the 31 Chapter of Numbers, Every thing that may abide the Fire, ye shall make it go through the Fire and it shall be clean: nevertheless it shall be purified with the Water of Separation.

III. They make use of different Utenfils, both for the Kitchin and the Table; some for Cheese and fuch things as are made of Milk, and others for Meat; for, as I shall observe in the Sixth

Chapter

to The History of Part I.

Chapter of the Second Part, they may not Eat Cheefe (or any thing made of Milk) and Flesh at the same Meal.

IV. They have belides, Utenfils (both for the Kitchin and the Table,) which are used only at the Passover, and which have never touch'd leaven'd Bread, as I shall shew in the Third Chapter of the Third Part.

#### CHAP. IV.

Of their Sleeping and Dreams.

That every one take care to place his Bed with the Head Northward, and the Feet Southward, or the contrary; but not East and West, out of respect to Jerusalem and the Temple, which was

Chap.4. The Present JEWS. 11 was most venerable in those Parts; but there are but sew that

regard it.

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II. When they lye down to Sleep, they pray to God to preierve them from the Perils of the Night, and to give them a sweet Sleep, and that they may arise alive and well the next Day. these Prayers they add the Verse of Deuteronomy before-mention'd, and the xci Pfalm, \* He that dwelleth in the secret Place of the most High, shall abide under the Shadow of the Almighty. And the cxxi. I will lift up mine Eyes unto the Hills from whence cometh my Help. And the fifth Verse of the xxxi Pfalm, Into thy Hand, O Lord, I commend my Spirit; some add other such

A 6 Prayers;

<sup>\*</sup> Our Rabbin, and indeed all the Interpreters which I have met with, have mistakenthis Text, and translated it wrong. I translate it thus, The most High dwelleth in secret, the Aimighty abide h in a Shadow. Ockley.

Prayers; every one according to what he is used to do, or what he

pleases.

III. They give great Heed to Dreams, because of the Instances which they find in Scripture of Jacob, Joseph, Pharaoh, Nebuchadnezzar, Daniel, and others; and because of this Passage in Job, Chap. xxxiii 15. In a Dream, in a Vision of the Night, when deep Sleep falleth upon Men; in Slumberings upon the Bed. Then he openeth the Ears of Men and sealeth their Instruction.

IV. And so great is the regard they have to Dreams, that if any one Dream of Ill, so that it causeth him to be Sad, and Melancholy; particularly, if it be any of the Four kinds of Dreams, which are specified by the Rabbins, they Bless themselves, and so Fast all that Day, as the manner is in all other Fasts, (as shall

Chap. 4. The Present Jews. 13 be shewn hereafter.) Insomuch, that upon the Sabbath-day also, whereon it is forbidden to Fast for any other cause whatsoever; in this case of a Dream it is as Lawful, as on any other Feast-day.

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V. And in the Evening, when he has done Fasting, before he Eats, he calls unto him three Friends; to whom he says seven times, May the Dream which I have Dreamt be Fortunate; and they answer him every time, May it be Fortunate; and God make it Fortunate. And then repeating some certain Verses out of the Prophets, wherein are Promises of Life, Redemption and Peace; they say to him that of Ecclesiastes, Chap. ix. 7. Go thy way, eat thy Bread with Joy, &c. and then he Eats.

faid , Deer, Xxii, 5. The Plane

thest out wear that which pertained a second out of the second of the second of the second of the second out of the seco

### e fliewn hereafter.) Informet CHAP. V.

Of their Habits, and Vestments; of their Fringes, and Frontnod letsaninova on a ni bate C

I. T is Unlawful for a Jew to wear any Garment that is mix'd of Linen and Woollen; according to that of Levit. Chap. xix, 19. Neither shall a Garment mingled with Linen and Woolden come upon thee : and also in Deut. xxii. 11. And hence alfothey observe, not to Sew a Woollen Garment with Linen Thread; nor on the contrary.

II. Likewise the Man may not wear the Woman's Garment, nor the Woman the Man's: as it is faid , Deut. xxii. 5. The Woman Shall not wear that which pertaineth unto a Man; neither shall a Man put on Chap. 5. The Present Jews. 15
a Woman's Garment: for all that do
so, are an abomination unto the Lord
thy God. And hence also all effeminate Acts, as, to paint the Face,
to cut the Hair from the privy
Parts, are sorbidden to the Man;
and so likewise are those of the
Man, to the Woman.

hence, that the Jews were forbidden to Shave the corners of their Beard; which they understand of the Hair beneath the Temples, as well as the Beard it self: from that place in Levit. Chap. xix. 27. Te shall not round the Corners of your Hends; neither shalt thou marr the

Corners of thy Beard.

IV. They are unwilling to imitate any other Nation in their Habit; unless their own make them seem very ridiculous. Neither may they Shave their Crowns, nor wear Locks of Hair upon their Heads, or the like. And in what

Country:

The History of Part I. Country soever they are, they ge-

nerally affect the long Garment,

or Gown.

V. The Women also Dress themselves in the Habit of the Countries where they live; but upon their Wedding-day, they cover their Hair, wearing either a Peruke, or Dressing of some other Hair, or something else that may counterfeit Natural Hair, according to the Custom of the Women of that place; but they are never to appear in their own Hair more.

VI. The Men also have no very good opinion of going Bareheaded; neither do they use it one to another, as an Act of Respect, not esteeming it to be so: neither are they uncover'd in their Schools, or Synagogues. Notwithstanding, living as they do, among Christians, where this Custom is used in Reverence to Superiors, they are the same

riors, they use the same.

VII

VII. Every thing they wear, if it have Four Corners; that is to fay, Four distinct Sides, they are oblig'd to fasten to each Corner a Pendant, or Tassel, which they call Zizit; so that there must be Four of these: and they use to make them Eight Threads broad, each of them being Knit to the middle with Five Knots, of Wool, Spun on purpose for this use: this they do according to that Command in the Book of Numbers, Chap. xv. 38. Speak un-to the Children of Israel, that they make them Fringes in the Borders of their Garments throughout their Generations; and that they put upon the Fringe of the Borders a Ribband of Blue; and also in Deut. Chap. XXII. 12.

VIII. This Injunction reacheth only to the Men, and not the Women; neither do any of them use it you olla neM a IX. Now

IX. Now, for a fmuch as at Prefent this Four-corner'd Garment is not any where in common use among them, because it would make them ridiculous to the Nations where they live; they wear under their other Cloaths a kind of fquare Frock, with the aforefaid Pendants, or Taffels fasten'd to it, and this they call Arban can. fod: this they do in remembrance of the Commandments of the Lord, as it is enjoyn'd them in the above-cited place of Numb Verse 40. That ye may remember, and do all my Commandments, and be holy unto your God. Notwithstanding in their Schools, at the time of their Prayers, they put on a certain square Woollen Vestment, with the Pendants fasten'd at each Corner of it; and this they call Taleth; as we shall shew hereafter, Chap. xi.

X. The Men also ought continually

Chap. 5. The Prefent JEWS. 19 tinually to wear their Frontlets, which is call'd in Scripture Totafot, and are nam'd by them, Tephilin: commanded them, Deut. Chap. vi. 8. Therefore shall ye lay up. these my words in your Heart, and in your Soul, and bind them for a fign upon your Hand, that they may be as Frontlets between your Eyes: the manner and form of these you have describ'd, Chap. xi. Notwithstanding at Present, partly to avoid the fcoffs of the Nations where they live, and also because they account these, as Holy, things, and fuch as ought to be used with great Discretion, and not upon every trivial Occasion, they put on these only in the time of Prayer.

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XI. Some of them observe, in their Dressing in the Morning, to put on the Right Stocking, and Right Shoe first, without tying it; then afterward to

put

put on the Left, and so to return to the Right; that they may begin and end with the Right side; which they account to be the most Fortunate.

XII. They hold it also an unbecoming thing, for a Man to Dress himself, without putting on a Girdle, or something, that may divide the Lower part of the Body, from the Upper.

## CHAP. VI.

## Of their Modesty in Evacuation.

things to be observed in Evacuation, or Easing the Body, the place and manner how they are to order themselves on this occasion; all which tend to Health, Civility, and Modesty. And they have

Chap. 6. The Present JEWS. have been the more easily induc'd to treat of this Particular, because they found it specified in the Law, Deut. Chap. xxii. 12, &c. Thou shalt have a place also without the Camp, whither thou shalt go forth abroad. And thou shalt have a Paddle upon thy Weapon: and it shall be, when thou wilt ease thy self abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy Camp, &c. therefore shall thy Camp be Holy, that he see no unclean thing in thee, &c.

II. First they say, that they must accustom themselves to do this in the Morning, as soon as they are up; and afterwards wash their Hands, that they may go clean

to Prayers.

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III. When a Man has a motion towards this business, he must not hold it: for by that means he renders himself willingly

IV. If the Place be fuch, where they may be feen, they must use all possible Decency and Modesty. In Ancient times, when they had not the conveniency of doing this business within Doors, but were forc'd to go abroad, they observ'd many points, tending toward the Modesty of the Act: and because the Place might not fometimes be so safe, and free from dangers, they us'd a certain Form of Prayer, or Invocation to their Tutelar Angels, that they would defend them from all Dangers: but at this Time there is no fuch thing used.

V. After they have done, they must Wash their Hands, and give Praise to God; acknowledging his great Goodness, and Wisdom,

that

chap. 7. The Present Jews. 23 that he hath made Man in so Wonderful a manner, and so Preserves him: Whereas if the passages for the Evacuating the Superfluities of the Body were stopt up never so little a time, he would Die. And this Benediction they use to repeat, as often as their Necessity calls them to this Act.

# CHAP. VIL

their Hands, and Pace, they

Of the Manner of their Washing in the Morning.

I. Ther Wash their Hands and Face every Morning, as soon as they are up: and before they have done it, they take especial Care that they neither touch Bread, or any thing that is

24 The History of Part I. is Eatable; a Book, or any Holy Yonderful a manner, and fognith

II. Concerning the Quality of the Water, and the manner of Washing, the Rabbins have Written, and enjoyn'd many Nice Circumstances : and they fay also, that the Water must not be cast upon the Ground; nor may they tread upon it; because they account it an Unclean thing.

III. While they are Wiping their Hands, and Face, they fay a Benediction, as in the Ninth

Chapter following.

#### CHAP. VIII.

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## on H Of Uncleanness. I

T was Ordain'd in the Law, as appears by Leviticus, that whofoever touch'd a Dead Body, the Carcais of any Creeping thing, or

or a Leper, or Menstruous Perfon, and the like, should be Unclean: but for as much as the reafon of this was, because such Persons were forbidden to enter into the Temple; now the Temple is destroyed, they fay, all these Precepts of Uncleanness are ceased also. Only this one remained fome time in force, by the Appointment of Exra namely, that he whose Seed of Copulation hath gone from him, should be Unclean: as it is commanded Levit. xv. 16. And if any Mans Seed of Copulation go out from him, then he shall wash all his flesh in Water, and be Unclean until the Even. But this being afterwards found to be too trouble. fome, and difficultto be observed, by reason of the frequent Commerce betwixt Man and Wife, t was at length wholly dispensed with, my on Translation thort ther

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CHAP.

#### CHAP. IX.

Of their Benedictions, or Laudatory Prayers.

7E are here to understand, that it is ordained by the Rabbins, that they should say a Benedicton, and render particular Praise and thanks to God, not only for any Benefit they receive, and in all their Prayers; but even upon every extraordinary Accident that befals them, and in every Action that they do; and likewise for every thing they eat, and drink, and every Good Smell; for all the Precepts of the Law, and of the Rabins that they observe; for every New thing, and every Strange thing that happens: and for each of those they have a Proper Benediction,

ch.9. the Prejent JEWS. 27
nediction, and which is appropriated to fuch occasions. But these
several Benedictions being so many, it would be too tedious to rehearse them all, I shall only touch at some of them, referring you to the Writings of the Rabbins, for fuller satisfaction.

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II. In the Morning, as foon as they rife, they fay; Bleffed be thou O Lord our God, who raisest the Dead to life; who givest fight to the blind; who stretchest forth the earth upon the waters: and many fuch like. If they Wash, according to the Precept, they use this Benediction: Bleffed be thou O Lord our God, King of the World; who hast sanotified it in thy Precepts, and commanded us to wash our hands: if it be for the Study of the Law, they fay; Bleffed, &c. who haft given us the Law: If in rejoycing, when they Eat Bread; Bleffed, &c. who bringest bread out of the Earth: Ch.9. the Present JEWS. 29 should be guilty of the Sin of Ingratitude, if they should partake of, or enjoy any thing in the World unless they should first, with a Thanksgiving, acknowledge its being received from God, as Lord of all.

at least an Hundred Benedictions every day; and because most of 'em say them in the Morning, in the Synagogues, at Prayer time, therefore they call them Med Beracod, that is, an Hundred Benedictions.

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#### CHAP. X.

Of their Synagogues or Schools.

THEY build their Synagogues (which they call Schools) either little or great, B 2 below below Stairs or above, by themfelves or in a part of another House according as they have convenience; not being now in a Capacity to Erect Lofty, and

Sumptuous Fabricks.

II. The Walls are either Whitned on the infide, or Wainfcotted or Hanged; upon which there are Written some Verses or Sentences, to put them in mind of being attentive in Prayer, round about, there are Benches to sit on, and in some Synagogues they have little Chefts to put Books, Cloaths, and other things in; above, there are a great many Lamps and Candles, those of Oil, the others of Wax to enlighten the Room. At the Doors they have little Boxes or Chefts, where every one that pleases puts in Money, which is afterwards given to the Poor.

III. They have an Ark or Prefs. Ch. q. the Present Jews, Press at the Eastern part of the Synagogue which they call Aron, in imitation of the Ark of the Pentateuch, i.e. the Five Books of Mofes, written on Parchment, (\*) with the utmost exactness, with Ink made on purpose, in great square Letters, which they call Mezuband, in imitation of the Book which Ezra wrote; (a Copy of which they fay is kept at Caire) who Transcribed it with his own Hand from Moses's Manufcript, as we read in the Eighth Chapter of the Second Book of Esdras. And so accurate must they be in writing it, that if there should chance to be the

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<sup>\*</sup>The fewish Doctors have invented a vast number of Rules to be observed in transcribing a Copy of the Law, for the use of any Synagogue; but one half of them contain nothing but Niceties and Supersition: However, some may contribute towards the having Correct Copies. As for this Ancient Copy which they attribute to Esdras, 'tis a meer Eable. F. Simon.

least Letter, a van suppose, or a jod too much or too little, it is all good for nothing, and is laid afide as not fit to be read. And fince the Transcribers are subject to make fuch miftakes, the Rabbins have laid down a great many particulars which are to be observ'd. This Pentateuch is not in the form of any of those Books which are now in use, but in a Volume or Roll, as Books were made in Ancient times; that is, long pieces of Parchment few'd together, not with Thread, but with Thongs cut out of the hide of fome clean Beaft. These pieces of Parchment thus Sew'd together, they fold up and unfold upon wooden Staves. For the better preserving it, 'tis wrapp'd up in a Cover of Linea or Silk, which the Women make and embroider after the best manner they can, and make an offering

Ch. 9. the Present JEWS: 33 of it. And it has another Silk Covering for an Ornament. If the Owner of the Book be able, he has the ends of the Staves which come out beyond the Parchment, which they call Hez Haim, covered with Silver in the shape of Pomegranats (which for that reason they still call Rimmonim) Bells, or some such thing; at the Top is a Coroner of Silver, which either goes round about them, or elfe half way and Hangs before them. This Crown. they call Hatara or Cheder Toza; and all this work varies according to the Customs of the Place or the particular Fancy of the Owners. There are fometimes in the Cheft; Two, Four, Ten, Twenty, or more of these Books, which they call Sefer Toza, i.e. The Book of the Law, they read

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t Wood of Life,

The History of Part L.
in these, on their Feast Days and
times appointed, as we shall
shew in its proper place.

IV. In the midst, or else at the upper end of the Synagogue, there is a sort of a Desk or little Altar, made of Wood, rais'd somewhat high, upon which they rest this Book when they read it, and which they lean upon when they Preach, and upon other occasions.

V. They have a Place by it felf, either above, or on the one fide, inclosed with Wooden Lattices, where the Women stand to fay their Prayers, and see every thing that is done, but cannot be seen by the Men, nor do they at all mix with them: which is done for fear their minds should be diverted from their Prayers by any evil thoughts.

VI. Nevertheless, the Situation and the particular management

Ch. 10. the Present JEWS. of all these things vary, according to the different Customs of the Countries and Places where they are, but are much after this

manner.

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VII. There is one, that Sings \* the Prayers a great deal louder than the rest, whom they call + Cazan, and another whose bufiness it it to keep the Synagogue neat and in good order; to light the Candles and give attendance at Prayer time and keep the Keys; he is call'd | Sciamas, or Servitor; and both have Salaries out

t The Cazan is the same among the Jews, that a Reader is among us; this word Cazan is in

Epiphanius. idemi.

<sup>\*</sup> The Jews pronounce their Prayers after fuch a manner, that they may be faid to Sing them. And to when they read the Bible, they Sing. F. Simon.

I The Sciamas or Minister, is much the same thing which a Deacon was formerly; and the Syzian Churches do still call their Deacons by this Name, tho' the fignification of it ordinarily extends 20 all Ministers in any Divine Office. F. Simon.

of the Publick Stock of that Synagogue to which they belong.

VIII. There are of these Synagogues or Schools, more or sewer in each City, proportionable to the number and diversity of the Jews which dwell there. For since the Levantines, Germans and Italians, differ in nothing so much as in the Form of their Liturgies, every one of the Nations chose rather to have a Synagogue by themselves.

#### CHAP. XI.

Of their Prayers, Square Vestment call'd Taled, Frontlets and Pentateuch.

HEY go to Prayers in these Synagogues three times a day.

day. In the Morning, which includes four hours after Sun-rise, and is call'd Sciacrid. In the Asternoon, at three a Clock, which (including all the time from Noon) is call'd Mincha. The third time is at the beginning of the Night, and is call'd Harnid. But in several places, if it be not a Festival, they say the Asternoon Prayers, and the Evening together, about Sunset, for greater convenience.

II. They Wash their Hands before they go into the Synagogue: In the Morning before they go to Prayers, they must neither Eat nor Drink, nor do any Business, nor go to any one to make a Visit, nor pay their

Respects.

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III. As foon as they come into the Synagogue in the Morn-

supplied and the facility

ing,

ing, they put on this \* Taled which I mention'd; and recite the Benediction, || Blessed be thou &c. Some put it upon their Heads, others wrap it round their Necks, that they may stand with more attention in their Prayers, without looking one way or other.

IV. Then they put on their Frontlets which they call a Teffilin, which I have already mention'd, and are made after this manner. They take two pieces of Parchment, and with a great deal of Exactness, write upon each of them these sour

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<sup>\*</sup> The word Talet or Taled according to the pronunciation of the Italian Fews, fignifies in Rabbinical Hebrew a Manteau, or the Vest which they put over all their other Gloaths. F. Simon.

li Numb. Chap. v. 7, 8, and 9.

<sup>†</sup> Tessilin in Chaldee, or Rabbinical Hebreen, is note same as precatoria, is in Latin; because the Fews make use of them when they say their Prasers, idem.

40 The History of Part I. This they put upon the brawny part of their left Arm, and when they have ty'd a little knot upon the Thong, like a Jod they wrap it round their Arm and Hand down to their middle Finger; and this they call Teffila Sceliad, that is, the Teffila of the hand. In making the other, they cut the abovemention'd Texts of Scripture into four pieces, every one by it felf, and joyning them together they make a square, with the Letter + Shin at the Top; and this they put upon a fquare hard piece of Leather like the other, from which come two Thongs as in the former. They put this square upon the midst of their

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t In the Tessila of the hand they Tye a little Knot in the shape of a Jod, and in the Tessila of the Head they have the W Shin and Dalech, which being all put tegether make the Name of God Tu Shaddas. Ockley.

Fore-

Ch. 11. the Present JEWS. 41 Forehead, and the Thongs go round about their head, and are ty'd behind with a Knot in the shape of a Daleth, and the remaining part of them hangs down before upon their Breast. This they call Teffila Scelrofe, that is, the Teffila of the Head. These are the Frontlets which they put on with their Taled commonly in the Morning, only there are fome more devout than the rest, that put them on at the Afternoon Prayers too, but they are but few, only the Chaunter always puts on his Taled.

V. When there are Ten Men come together, each of them. Thirteen Years and a Day Old, (for if there be not Ten such they cannot Sing the Prayers Solemnly) the Chaunter or Cazan that we mention'd before, goes to the little Alter or stands before the Ark or Chest, and be-

gins

42 The History of Part I. begins the Prayers with a loud voice, and all the rest follow him

in a softer Tone.

VI. The form of Prayer is very different between those three Nations of the Jews abovemention'd. So that, as I have already observ'd, there is not any one thing in which they differ more than in this. The Germans Sing higher than the rest. The Levantines and the Spanish Jews use a fort of a Tone much after the Turkish manner. The Italians use a plainer Tone, and not fo loud. These Prayers contain more words or fewer, according as the days are Common or Feffival: but in these days also they differ among themselves.

WII. Nevertheless the main Body of their principal Prayers, in which they do all of them at all times agree, is this. In the Morning they say certain Pfalms,

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Ch. 11. the Prefent JEWS. 48 particularly all the 145. I will exalt thee, 0 my God, &c. and all the following Pfalms, which begin with Hallelujah. Then follow a certain Collection of Praises to God, which is oftentimes repeated in all their Prayers, and and at all Times, which they call Cadife, that is, Holinefs. One Thanksgiving to the Creator of the Light and Day, which they call Jozer. Then this of Deuteronomy, Hear O Hrael, &c. And it shall come to pass, if ye shall bearken, &c. mention'd several times already. Then this out of Numbers, xv. 38. Speak unto the Children of Israel, and bid them that they make them Fringes. These three Lessons are call'd Chirial Sceman; to which they add the Veiazia, and the eighteen Thanksgivings to God, call'd Scemona Afre; with which Thanksgivings they mingle their Petitions for the moft

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VIII. On Monday and Thursday, after the Scemona este, they add certain Confessions and Penitential Prayers. And if any one has a mind to use any sort of Abstinence or Fast, they reckon these

these two Days of the Week not proper for it, calling them Days of Justice; because in Ancient Times the Magistrates us'd to sit, in Cities and great Towns, in their Courts of Judicature, on these Days; and the Inhabitants of the neighbouring Villages us'd to come in to the great Cities as to a Market, in a kind of relation to the Divine Justice.

IX. In the Afternoon-Prayers they begin with the 145 Pfalm, then the Cadis, then the 18 Benedictions, Scemonà este; first with a low voice, and then a loud; then the Cadis again, and so make an

end.

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X. In the Evening they recite a Thanksgiving to God for bringing the Night, and because he lov'd Israel, and gave him his Commandments. Then follow the three Lessons call'd Chiriad seeman. Then a Remembrance

of

XI. These are the most considerable things of which their Prayers at all times consist; and tho' in Feasts and Solemn Days, they do insert some others suitable to the Occasion, of all which we shall speak particularly in their proper Places; yet nevertheless, these are always the Foundation, both as to Order and Substance. And in these, there is not any considerable Difference between the Three Nations abovemention'd, but all of them do in a manner conform to this Method.

XII. They

XII. They divide the Pentateuch into 48 or 52 Lessons, which they call Parasciod, or Di-visions, and read one of them in the Synagogue every Week: fo that tho' there are 13 Months in the Year, as I shall observe in the Second Chapter of the Third Part, it would all be read. On Mondays and Thursdays, after the Penitential Prayers, they take out of the Cheft, which I have already spoken of, the \* Sepher torà, and repeating this Verse of the 34 Pfalm, O magnify the Lord with me, and let us exalt his Name together, and some other Verses, they lay it upon the Little Altar; and having unty'd and open'd it, they invite Three Persons up to read the beginning of the proper Parascia; each of these read a part, and fay a Benediction before they begin, and another when

The Book of the Law. + Section or Chapter. they

XIII. This Ceremony of reading in this Volume, and inviting up, after this manner, more or fewer Perfons to read in it, is an Order of Esdras, which is practised on every Feast and Fast,

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<sup>†</sup> Servitor, or Minister.

Ch. 11. the Present JEWS. 49 as I shall observe in its proper

place.

XIV. And because every one, out of Devotion, is desirous to have a hand in performing some of those things which are to be done; as, taking the Book out of the Chest, or laying it up again, and other such things as occur in Prayer-time: they sell the doing of them to him that bids most; and the Money which comes in this way, is either laid out upon the Synagogue, or else given to the Poor.

#### CHAP. XII.

Of the Priests and Levites, and their Oblations and Tithes.

I. IN ancient times the Priests us'd to minister in the Temple, and they were of Auron's

II. The Levites Business was to Sing in the Temple at the appointed Time; and they had the Tenth of the Fruit, which they went up and down a gathering,

from place to place.

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III. But now, fince none are oblig'd any longer to pay these Duties, but those Jews only which dwell in the Territories of Jerusalem, and such Places as did formerly belong to Judea; and there being but few Jews that have any Lands or Herds: And tho' there are some \* Priests and Levites which pretend, notwithstanding the Captivity, to have preferv'd their Genealogy by a true Tradition, yet nevertheless they have no Privilege above the rest, only they receive fomething for the Redemption of the Firstborn of their Males, and have the precedence among those that are call'd up in the Synagogues to read in the Pentateuch, as we

A great many Jews retain Still the Name of Cohanim, or Sacrificers, tho' there is no Temple now. So that the Word Cohen is nothing but a Title of Honour, and not a Priest, strictly speakng. E. Simon.

IV. They take care not to touch any Dead Body, nor to be under any Roof where there is one. They redeem their First-born of them, as we shall shew in Chap. 9.

of Part 4.

V. The Priests may not Marry a Woman that has has been divorc'd by a former Husband; nor a Sister-in-Law which has had the Caliza, as shall be shewn in Part 4. Chap. 7.

VI. In some few things, the Levites are next to the Priests in

Dignity.

<sup>†</sup> Chap. 11. Sed. 12.

# CHAP. XIII.

Of their Tillage, and Herds.

I. THEY may by no means fow two forts of Seeds together, as Wheat and Barley, or the like; much less may they fow any Seed mingled with Grape-Stones. Levit. ix. Thou shalt not fow thy Field with mingled Seed, &c. Nor may they Graft any Plant, as Nuts, Peaches, Apples, Oranges, &c. Nor have any grafted Trees in their Grounds; but they may eat the Fruit which grows upon fuch Grafts.

II. Whoever plants any Fruit-Tree, he may not eat of the Fruit of it till three Years after it has been planted. Besides, in ancient times they us'd to carry the Fruit of the fourth Year to the Temple, which they redeem now with

C 3 a small

The History of Part I. a small matter of Ceremony,

Levit. xix. 23.

Creatures of a different Species together to breed; as an Ass and a Bull, and the like; as in the above-quoted Text of Leviticus, Thous shalt not let thy Cattel gender with a divers kind: nor must they so much as yoke them together in a Plow, or let them draw together in the same Cart; Thous shalt not plow, with an Ox and an Ass together, Deut. xxii. 10.

IV. They were oblig'd formerly, when they reap'd their Grain, to leave one Corner of the Field uncut; and so, in gathering their Vineyard, to leave some Branches with Grapes on them.

V. Every Seventh Year they us'd to let their Ground lie fallow without tillage, and what grew upon it, belong'd to the Poor. Levit. xxv.

VI. They

VI. They may neither make use of, nor eat the first Male of any of their clean Beasts, such as Cows, Sheep, or the like, unlefs it has some blemish or imperfection: because in ancient times they were oblig'd to give it to the Priest, or to redeem it of him; and now, they must neither use it, nor eat it, unless it has some defect. If it be an Ass, it may be redeem'd, by giving the Priest a Lamb in the room of it, Exod. Xili. I 2.

VII. If any one in the Field finds the Nest of a clean Bird, that is, fuch as is lawful to be eaten, that fits either upon Eggs or Young-ones; if he has a mind either to the Eggs or Young-ones, he is oblig'd to let the Old-one

go, Deut. xxii. 6.

#### CHAP. XIV.

Of their Charity to the Poor, and Tenderneß to the Beasts.

I. T Cannot be deny'd, but that the Jews are a People very charitable and compassionate towards all People in want whatfoever: feeing that, notwithstanding there must necessarily a very great Number of them be fuch, the greatest part of them being poor, and their whole Nation expos'd to more Misfortunes than other People in the World; and besides, those sew Rich Men that are found amongst them, having neither Revenues nor Estates, which are only properly to be call d Riches: yet notwithstanding they do relieve all their own Poor; and besides. these, they do upon all Occasions. help

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Ch. 14. the Present JEWS. 57 help any Object of Charity, let

him be what he will.

II. In great Towns, on Fridays, and the Eves of the other great Festivals, the Poor go about to rich Men's Houses, and others of the middle Sort, to gather their Alms; and they give to every one fomething, according to their Ability. Besides, the Parnassim, or Nemunim, whose Office it is to look after fuch things, takes care to fend them fomething home to their Houses every Week; especially to such as have liv'd in good Credit, or are modest; and asham'd to beg, or Sick Perfons, or Widows, which don't go abroad.

Offerings, and some part of that which is given for the favour of being an Assistant in some of the Ceremonies, spoken of before, Chap. 11. §. 14. and that which is

C 5 put

put into the Box that is fastned to the Door, is all put together, and out of it they relieve the Poor.

IV. But if a poor Man has occasion for extraordinary Charity; as, if he has a Daughter to marry, or would redeem any of his Family that are Slaves: whether he is one that lives with them in the same City, or a Stranger, 'tis all one: The Overfeers of the Synagogue procure him a Promise from every one, which they call Nedava, which is done thus. The Chaunter goes round, and fays to every one, calling him by his Name, God bless N. who will contribute so much to such a Charitable Design. And because this is done upon the Sabbath, upon which Day they touch no Money, every one promises by Word of Mouth, what he thinks fit; and the Week after, every

Ch. 14. the Present JEWs. 59

one readily pays what he promis'd to the Overseer; and when they have gather'd it, they give

it to the poor Man.

V. There are besides, in great Cities, Fraternities or Companies for Works of Charity: for instance, some that take care of the Sick, and Burial of the Dead, which they call Ghemilud hassadim: others for Alms only, which they call Zedacà: for Redeeming of Slaves, Pidion secuim: for Marrying Maids, Hassi betulod, and several others: which Companies are more or fewer, proportionable to the Number of Jews which dwell in the Place.

VI. If a poor Man has any pressing Necessity, which exceeds the Abilities of the Town where he lives, he makes his Application to the principal Rabbins; who set their Hands to a Certificate, that he is an honest Man,

and

little Place, he is entertain'd a Day or two with Meat, Drink, and Lodging, and some Money given him at parting. When he comes into any City, he gets his Certificate confirm'd by the Subscriptions of the Rabbins that dwell there; and goes to the Synagogues in the Name of the Parnassim or the Companies, or who-

Things, and receives Help and Affistance, by one or other of those Ways of Collection which we

have given an account of.

World foever the Jews are, they

<sup>†</sup> This is not in the Eirst Edition.

fend Alms to Jerusalem yearly, for the Maintenance of those Poor Jews who live there, and pray for the Welfare of the rest. They send besides to some other Places of Judea, as Saffet, Tiberias, and Hebron; where the Patriarchs, Abraham, Isaac, and Jacob, and their Wives are buried.

VIII. Besides these Publick Alms, every one gives his Charity, after what manner he himself thinks good, according as he

is dispos'd.

IX. They also account it a Good Work to give Alms, and relieve all Persons whatsoever in Affliction, tho' they are not Jews; especially those who live in the same City or Place with them; as an Act of Charity due to all Mankind indifferently, and particularly recommended to them by the Rabbins.

X.Their

## 62 The History of Part I.

X. Their Compassion is such, that they take great care not to torture any Beast, nor use it ill, nor put it to a cruel Death; considering them as God's Creatures, according to Psal. cxlv. 9. And his Mercy is over all his Works.

The End of the First Part.

THE

THE.

RITES and CUSTOMS

OF

The Present Jews.

## PART II

### CHAP. I.

Of their Language, Pronunciation, Writing, and Preaching.

Jews now-a-days, that can maintain a continu'd Discourse in Hebrew, or the Holy Language, which they call Lascion acodesc; in which the 24 Books of the Old Testament are

\* They call the Chaldee Paraphrase by this Name, which fignisses Interpretation, or Para-

porafe. F. Simon.

<sup>†</sup> The Jews in the Babylonian Captivity forgot the Old Hebrew, and learn'd the Chaldee or Syriack, which they spoke long after their Dispersion. Now; as our Author has observed, they speak the Language of the Country where they dwell. Ockley.

Ch. 1. the Present JEWS. 65 and those Jews that go out of Spain into the Levant, for the most part speak Spanish. In Italy they speak both the one and the other, according to the Place from whence their Parents came. So that the common People use in their ordinary Discourse the Language of the Nation they dwell in, mixing now and then a few broken Hebrew Words among it. The Learned Men among them have the Scripture more ready; but there are but very few, except the Rabbins, that can maintain a continu'd Discourse in the Hebrew Tongue elegantly, and according to its due propriety.

II. As for the Pronunciation of the Hebrew, they differ so much among themselves, that the German Jews can scarce be understood by the Italians and Levantines; but there are none of them that speak more clearly,

and.

and agreeably to the Rules of Grammar, which they call Dich-duch, than the \* Italians.

III. The Hebrew Tongue being of fo narrow a Compass, (for there are no ancient Books now left, except the XXIV of the Scriptures, out of which they must take all) the Rabbins have for greater Convenience enlarg'd it, by making use of a great deal of the Chaldee, and some small matter of the Greek and other Languages; and besides, they have coin'd a great many Names for Things, which has been imitated fince by Writers in every Age, who have borrow'd necesfary Terms of Art, to render themselves intelligible, when they

<sup>\*</sup> Our Author's being an Italian himself, has prejudic'd him in favour of the Italian Pronunciation; notwithstanding the Pronunciation of the Spanish Jews is allow'd to be the best. Ockley.

Ch. 11. the Present JEWS. 67 talk of Philosophy and other Sciences.

IV. This fort of Rabbinical Hebrew they use in their Books, in their Contracts, in their private Notes, in their publick Business, &c. But in their familiar Letters, either of Compliment or Business, they write most commonly in the Language of the Country where they live, only some of them use the Hebrew Character. The Jews of the Morrea only write all in Hebrew.

V. When they Preach, they use the Language of the Country, that all the Congregation may understand them. They quote the Texts of Scripture and the Rabbins in Hebrew, and then interpret it in the Vulgar Tongue.

VI. Their manner of Preaching is: When all the Congregation are filent in the Synagogue, he that is to preach, (which is eafily

eafily granted to any one that defires it) either with his Taled or without it, stands against the little wooden Table spoken of \* before, and begins with a Verse taken out of the Lesson which is read that Week, which they call a Nose, a Text, which he feconds with a Sentence out of the Rabbins, call'd Naamar. Then he makes a Preamble or Preface, and proposes a Subject pertinent to the Lesson whence he took his Text: he discourses upon it, and quotes. Texts of Scripture and the Rabbins; every Man according to his own Stile, which is very different, among the feveral Countries.

VII. This is done mostly upon Sabbath Days, and the chief Festivals; except there be a Funeral-Oration for some Person

<sup>\*</sup> Chap. 8. Jest. 4.

Ch.2. the Present Jews. 69 of Note (which is done upon any Day, tho it be no Festival) or some other extraordinary Occasion.

#### CHAP. II.

Of their Studies and Universities, and the Original and Contents of their Ghemara, or Talmud.

I. THEY account it the most Pious Work that can be done, to study the Holy Scripture, or the Expositions of it, according to every one's Ability. Deut. vi. 7. And shalt talk of them when thou sittest in thine House, and when thou walkest by the Way.

II. Some few of them study the Cabalà, that is, the Secret Divinity of the Scripture; some few others study Philosophy and other Sciences, both Natural and Moral; but apply all to the facilitating the Understanding of the Scripture; otherwise they would look upon fuch Studies to be very hurtful, except the Person is defirous to proceed Doctor of Phyfick. But the most common Study among them is that of the \* Ghemara, or Talmud, where it is permitted them; and where they have it not, they read the Writings of the Rabbins Paraphrases, or, an Abridgment of the Talmud.

III. Therefore they have Academies, call'd † Jestvod, where

+ This Word fignifies Sessio, because the Scho-

lars fit. Id.

<sup>\*</sup> Perfection. 'Tis as it were a Supplement to the Misna, which serves for the Text, of which the Ghemara is the Gloss. F. Simon.

ch. 2. the Present Jews. 71
the Rabbins and their Scholars
meet to dispute; which is done all
in a huddle, with Noise enough,
and without any manner of Order.
This is usually after MorningPrayer; but not on Fridays, the
Eves of Festivals, Sabbath-Days,
or Festivals.

IV. And because all the Rites, Precepts, and Customs of the Jews are sounded upon, and derive their Authority from the Talmud; I shall speak briefly of the Origin, Method, and Contents of it.

V. In Chap. 1. of this Book, I faid, the Jews receiv'd the Written Law from Moses, and the Oral Law (which is an Exposition of the other) from the Rabbins, together with a Collection of other Constitutions of their own. Whilst the Temple stood, there was none of this Oral Law to be committed to Writing, and

72 The History of Part II. it was for that reason call'd the Oral Law; because it was only taught by Tradition, by Word of Mouth.

V. But about 120 Years after the Destruction of the Temple, there arose one Rabbi Judah, who upon the Account of the Holiness of his Life, was call'd Rabenu Acados, or, Our Holy Master; a great Favourite of the Emperor Antoninus Pius, and very rich. This Rabbin observing, that in this Dispersion of the Jews from their own Country and the Temple, these Oral Laws were in danger of being lost; wrote all the Opinions, Constitutions and Traditions of the Rabbins down to his Time, in a very concife Book, which he call'd \* Misna: This he

<sup>\*</sup> This is that which the Fathers call'd Deuterofis, that is, Repetition of the Law, and serves for the Text of the Talmud. F. Simon.

Ch. 2. the Present JEWs. divided into Six Tracts; the First of which, treats of Seeds and Tillage. The Second, of Festivals. The Third, of Marriages, and Matters belonging to Women. The Fourth, of Damages and Suits of Law, and all Civil Affairs. The Fifth, of Sacrifices. The Sixth, of Cleanness, and Uncleanness. And because this Book of his was very concife, and not easy to be understood, it gave occasion to a great many Difputes: So that 350 Years after, there were two Rabbins in Babylon, one call'd Ravena, the other Ravasce, who gather'd together all the Expositions, Disputes and Additions which had been made upon the Misna, down to their Times; adding a great many Reports, Sentences and Sayings, which were to their urpose. So making the Misna the Text, and the other the Commentary, they

com-

The History of Part II. compos'd a Book, which they call'd \* Talmud Bauli, which they divided into 60 Parts, call'd Massactod; but following the Order and Method of the abovemention'd Six Tracts. And tho' one Rabbi Jocanan of Jerusalem had made fuch a fort of Compofition a few Years before, which they call Talmud Gerusalim, Jerusalem Talmud; yet because it was shorter, and the Stile more difficult, the Babylonian only remain'd in use, as more fase, and more intelligible. Upon which there is a Commentary of one Rabbi Solomon, who is call'd \* Rasci, and certain Disputations

\* Babylonian Talmud.

That which has given occasion to believe that he was born at Lunel, was his being call'd in Hebrew Jarchi, which fignifies Lunelensis, from Yareahh, Luna, Ockley,

<sup>†</sup> R. Solomon Jarchi, or rather, as the Jews call him, Solomon Isaaki: he was born at Trois in Champagne; not at Lunel in Languedoc, as some have believ'd. F. Simon.

of an Academy of Rabbins, call'd Tossafod: And many Abstracts have been taken out of this Balylonian Talmud, especially out of Three of the Six Tracts; there being at present no occasion for those Three which treat of Seeds, Sacrifices, Cleanness, and Uncleanness.

VII. The Talmud has been prohibited by some Popes, and then again allow'd to be read by others; now at last it remains prohibited, in Italy especially, where 'tis neither read nor seen.

D2 CHAP.

### CHAP. III.

Of the Creating thier Rabbins, and their Authority; and concerning their Excommunications.

I. HE Rabbins do not use any Endeavour to attain the Degree of Doctor, but reckon it a piece of Pride, and a scandalous thing to appear in the procuring it; and for this reason, they are not examin'd. But when they see any Person that is qualify'd and Learned, that is, well exercis'd and vers'd in the Oral Law, more than in any other Science; in the Levant, by common consent they account him a Rabbi, and call him Cacam, that

is, a Learned, or Wife Man. In Germany and Italy he receives the Title from the Senior Rabbins, by Writing, or Word of Mouth; either of Caver or Rave, Companion or Rabbi; which is a fort of middle Title, which they give to Young Men, and such as are not throughly vers'd: Or else of Morenu or Rav; that is, Master or Doctor, and so they are call'd afterwards.

II. These, that is, the Cacama Rav, or Morenu, decide Controversies concerning Things prohibited and lawful, and all other Differences whatsoever. They write Allegations and Decisions, even in Civil Controversies. They Marry, and give Bills of Divorce, and Preach, if they have any Talent that way: They are the Heads of the Academies we mention'd, have the Uppermost Place in the Synagogues, and in all

Assemblies. They punish the Disobedient with Excomunication; and all the rest are oblig'd

to pay them great Respect.

IH. When they Excommunicate any one, they curse him, and declare him Excommunicate: Aster which, every Jew is oblig'd not speak to him, nor come withwithin four Yards space of him: They do not suffer him to come into the Synagogues or Schools; and he is oblig'd to sit upon the Ground with his Shoes off, as if he had some near Relation dead; and thus he continues, till he is absolved by one Rabbin or more, and Bless'd again.

IV. If it be a Solemn and Extraordinary Excommucation, they meet all together in the Synagogues with Black Torches lighted; and blowing Horns, they pronounce Curies upon who-foever shall do, or has done such,

Ch. 4. The History of 79 or such a Thing; and the Children and the People answer, Amen.

### CHAP. IV.

Of their Oaths, and Vows.

I. THEY are forbidden to Swear in vain, or so much as to Pronounce any one of the Names of God unnecessarily, according to what is said in the Decalogue, and in Chap. v. of Deuteronomy: Much less may they Swear falsly, as in Levit. xix. 12. Te shall not Swear by my NAME, falsly.

II. Vows also are not much approved; but when they are made, they must be kept. The Husband can dispense with, or break the Vows, by which his

D 4 Wife

Wife shall oblige herself to any fort of Abstinence, whether she will or no; but this must be done within 24 Hours after he has heard it. And so a Father may break the Vows of his Daughter which is Married, as you may not read at large, in the twentieth

Chapter of Numbers.

III. They hold also by Tradition That when any Man or Woman has made a Vow or Oath, be it what it will, provided the breaking of it be not to the Prejudice of a Third Person; and has, upon good reason, repented of it: A Rabbin of Authority, or Three other Persons not dignified, may loofe it, and dispense with it. He that would have it dispens'd with, goes to this Rabbin, or those other Three Persons; and they having heard his Reason, why he alters his Mind, and approving it, fay to him

Ch. 5. the Present JEWS. 81 him Three times, Be thou Absolv'd from this Vow, &c. and from that Time he remains Free.

#### CAAP. V.

Of their Trading, and Usury.

by the Laws of Moses, but by the Oral Law also, to be exact in their Dealings, and not defraud or cheat any one, let him be who he will, either Jew or Gentile: Observing at all Times, and towards all Persons, those Good Rules of Dealing which are so frequently commanded them in the Scripture; especially in Leviticus xix. from Vers. 11. to the end.

II. As for that which some have spread abroad, both in D 5 Dis-

82 The History of Part II. Discourse and Writing, viz. That the Jews take an Oath every Day, to cheat fome Christian, and reckon it a Good Work; it is a manifest Untruth, publish'd to render them more odious than they are. So far is it from that, that many Rabbies have written, particularly one Rabbi Bachii, has made a long Discourse about it, in his Book intituled Cad Bachema, Letter Ghimel ghezelà; where he fays, that it is much greater Sin to cheat one that is not a Jew, than one that is. Both upon the account that the thing is bad in it felf, and because the Scandal is greater. And this they call Chillul Ascem, that is, Prophaning the Name of GOD, which is one of the greatest Sins. Therefore if there are any found among them that cheat or defraud, it ought to be attributed to the ill disposition of that particular Person; for no such PraCh. 5. the Present JEWS. 83 Practice is in any wife allow'd, either by their Laws or Rabbins.

II. 'Tis very true, thut the narrowness of their Circumstances which their long Captivity has reduc'd them to; and their being almost every where prohibited to purchase Lands, or to use several forts of Merchandizes, and other creditable and gainful Employments, has debas'd their Spirits, and made them degenerate from their ancient Israelitish Sincerity.

IV. For the same reason, they have allow'd themselves the liberty to take Usury, notwithstanding it is said in Deuteronomy, ch. 23. ver. 19. Unto a Stranger thou may'st lend upon Usury, but unto thy Brother thou shalt not lend upon Usury. In which place, the Jews cannot understand by the word Stranger, any other besides these

these seven Nations; the Hittites, Amorites, Jebusites, &c. which God had commanded to be destroy'd by the Sword. But because they are not suffer'd to use the same Means of getting a Living, as others which are Brethren by Nature, they pretend they may

do it lawfully.

V. \* And of these seven Nations only, are all those Passages of the Rabbins to be understood, where they give any Allowance to use any Extortion; (because it was so often declar'd in Scripture) and not of those People among which the Jews are now planted, and suffer'd to dwell, and are us'd kindly by the Princes of the Countries, especially amongst the Christians; because this would not

<sup>\*</sup> This is not in the First Edition, but in that only which was Printed at Venice, where it seems to have been added on purpose, F. Simon.

Ch. 6. the Present JEWS. 85 only be against the Written, but also against the Law of Nature.

#### CHAP. VI.

Of their Contracts, Writings, Witnesses, Judges, and Judgements.

A LL Contracts are concluded by each of the Parties touching a Skirt of the Garments, or any Cloth that belongs to the Witnesses; which is a fort of Oath they call Chinian suddar, that is, Purchase of the Cloth.

II. Publick Notaries are of no Authority among them, only the Scrivener may pass for one Witness; and all Writings, whether relating to Trade, Wills, Ma-

Matrimony, Divorce, or whatfoever elfe, are concluded, and stand good, if there be Two Witnesses.

III. If a Man would have a Writing to be in force for Ever after, and in all Places, he confirms it by adding three others to the former, and these Three are call'd Judges of this Case.

IV. Some Witnesses must be examin'd in every Cafe; and before the Criminal, or Adverse

Party.

V. In the greatest part of the the World, the Principal Rabbins determin those Differences which arife, let'em be what they will: Or else, they refer it by consent to two or three Arbitrators, who are Friends to them both.

VI. Their Determinations are conformable to what the Rab--bins have laid down in feveral Nolumes; particularly in a Book call'd -RW

Ch. 6. the Present Jews. call'd \* Cosen amispatt; and a Collection of Rul'd Cases, call'd Seelod Tesciuvod, or, Questions and Answers; taken, for the most part, out of Exod. xxv. which begins, These are the Judgments which thou shalt set before them, and fo on, to the end of Chap. xxiii. And from Deuteronomy xx, to the end of the xxvth: To which, the Judges add their own Sense, with regard to the Person, the Case, and the Time.

VII. In all Criminal Matters, they in all Places fubmit themselves wholly to the Correction of the Princes they live under. Only, if any transgress any of their own Rites, they are Excommunicated by the Rabbins; as we have faid before, in Chap. 3. of this Second Part: had sund blood you

<sup>\*</sup> Breaft-Plate of Judgment. Tis the Name of one part of an excellent Book, upon the Rights of the Jews. F. Simon. CHAB

### CHAP. VII.

Of Meats which are always forbidden, and their Manner of Eating.

Animals, but fuch only as part the Hoof, and chew the Cud; as Oxen and Sheep: but not Conies, Hares, nor Swine; nor any Fish which has not Scales and Finns; nor Birds of Prey, nor Reptils; which is all express'd at large in Chap. xi. of Leviticus.

II. And for this reason, they eat nothing which is dress'd by any other People, nor use any of their Kitchin-Utensils; for sear they should have had in them any of these prohibited Meats; as I have already observ'd, Part 1.Ch.3. Nor do they use other People's Knives.

III. They do not eat the Fat of Beef, Lamb, or Goat; as it is commanded in the latter end of the third Chapter of Leviticus; It Shall be a perpetual Statute for your Generations, throughout all your Dwellings, that ye eat neither Fat nor Blood. Nor do they eat the Sinew of the Thigh, for that is forbidden them in Chap. xxxii. of Genesis. And therefore they use all care in taking away all the Fat, and this Sinew out of all the Beafts they eat. Whence it is, that in many places in Italy, and in Germany especially, they do not eat the Hinder Quarters; because this Sinew is in them, and a great deal of Fat, which requires much exactness to be taken away clean; and there are but few that can do it as it should be.

IV. They may not eat the Blood of any Beast or Fowl, or so much

much as an Egg, which has the least thread of Blood in it. For which reason, perhaps, it is, that they are \* forbidden to eat any Beast or Fowl, till it has its Throat cut, that they may not eat the Blood.

V. The Cutting the Throat of any Beast, must be perform'd by a Person that is well vers'd in the Circumstances that belong to it: He must slit the Gullet with a sharp Knife, that has not notches in it; thrusting it in nimbly as far as is needful, that the Blood may flow freely. They let it fall upon the dry Ground, or Ashes, with which they afterwards cover it.

VI. They may not cut off a Limb from any living Creature, and eat it, either dress'd, or raw.

Levit. xvii. and several other places.

VII. They may not kill a Cow and her Calf, both on the same Day; the same Rule they observe, as to Sheep and Goats; nor may they kill the Sire of any Beast with his Young, if they know it. Lev. xxii and xxviii. And whether it be Cow or Ewe, ye shall not kill it and her Young, both in one Day.

VIII. If any of those Beasts or Birds, which are lawful for them to eat, dyes of it felf, or should be kill'd after any other manner than what I have defcrib'd, they may

not eat it.

IX. If it had in its life-time any Bone broken, in certain Parts of the Body specify'd by the Rabbins; or if it were any way hurt, fo that it might have dy'd by it, they may not eat of it.

X. Also, if they find in Birds any thorn or prick, which has made an Hole in the inward Parts; or any Impostume in

Beafts,

92

Beafts, or that the Lungs are any way touch'd, (all which things they diligently fearch for, after they have cut the Throat) they may not eat of it: Which is taken from the latter part of the twenty-third Chapter of Exodus,

E

and other places.

XI. Upon the account of this aforesaid Prohibition to eat Blood, they lay their Meat in Salt an Hour before they boil it, that it may be quite cleansed from the Blood; otherwise, they may not eat of it, unless it be rosted. And because the Liver is full of Blood, they must by no means boil it, till they have first broil'd it well upon the Coals.

XII. As for those Fishes which they are permitted to eat, they observe none of these things; for they are not forbidden to eat the Blood of them, nor to eat them, tho' they dye of themselves, or otherwise.

XIII. They

XIII. They may not eat Meat and Cheese, or any thing made of Milk, at the same Meal: which they ground by Tradition upon Exod. xxii. 19. where it is faid. Thou shalt not seeth a Kid in its Mother's Milk. Which Words they understand of all forts of Animals, and all forts of Milk. Whence it is, that they not only forbear to eat them mix'd together, either dress'd or raw: But also never do at the same Meal, or within an Hour's space, eat Flesh first, and Cheese afterwards; because, they say, that there remains some of the Flesh ftill between the Teeth, which is mix'd afterwards with the Cheefe. But they may eat Cheese first by itself, and Flesh afterwards.

XIV. And for this reason, every one has in his Kitchin Vessels for dressing of Flesh, different from those which are us'd

about

about any thing made of Milk; and different Knives, one for Meat, and another for Cheefe; which are mark'd, that they may be known one from another. And if by mistake, one of these should happen to be dress'd in those Vessels which belong to the other, or be mix'd with it hot; that which is so dress'd must not be eaten; and if it be an Earthen Vessel, it must not be us'd any more.

XV. They eat no Cheese which they do not see the making of; and it must be made with their own Rennet too: For sear there should be the Milk of any prohibited Animal mix'd in it; or that some of the Skin should be mix'd with the Rennet, and so there should be Flesh and Cheese together: Or else, lest it might have been set over the Fire in a Kettle in which some Forbidden thing had

Ch. 8. the Present JEWS. 95

had been dress'd. And they set a Mark upon that Cheese which they have seen made, that they

may know it again.

XIV. The Rabbins have advis'd them, not to eat Fish and Flesh at the same Meal, as being unhealthful; but that is not observed now-a-days.

#### CHAP. VIII.

Of their Drinking.

I. THERE are some, which, according to the Opinion of the ancient Rabbins, hold that it is unlawful for a Jew to drink Wine, which was either made, or touch'd by one who is not a Jew. This is observed by the Levantines and Germans: but the Italians don't mind it; alledging, that

that, 'twas fo order'd by these Rabbins, because they liv'd among Idolaters, to avoid all manner of Conversation with them; not with any regard to the Nations amongst whom they now live,\* which are declar'd by themselves not to be such.

<sup>\*</sup> Whatever the Jews pretend, 'tis very certain that they do reckon us Idolaters, because we worship the Son of God. And this the Mahometans have borrow'd from them, as also a great many other Particulars. I once charg'd a Jew with it, and he told me, that by Ovede avodah zarah, they only understood those that worship the Planets; which I knew to be falle: for by Avodah zarah [ strange Worsbip, they do as well understand Christianity. as any other Worship, which they reckon Idolatrous. I ask'd him again, why, if they did not account us Idolaters, they always call our Ministers Come. rim; which word (the us'de in a good fence in the Syriack Version of the Old Testament) does always amongst the Rabbins signify Sacrificuli, Idolatrous Priests. He answer'd, that where ever the Christian Ministers were call'd by that Name, it was to be understood of the Roman Catholicks, who worship Images; and not of the Protestants: which Answer of bis is a manifest Shuffle. The Reader is to understand, that they have all forts of Christians with an inveterate and mortal Averfion; and look upon them with the utmost Scorn and Contempt. Ockley. II. They

II. They use a great many Ceremonies in Drinking. For Instance, both at the beginning and end of their Feafts, at Weddings, Circumcifions, and upon other occasions, they use a certain Thanksgiving over a Vessel of Wine, and then drink it; and every time they drink, they tay a Benediction, both before and after; for they have a great Veneration for this Liquor, because 'tis faid, Pfal. civ. 15. Wine, that maketh glad the Heart of Man: and in Judges ix. Which cheareth God and Man.

## CHAP. IX.

Of the manner of their making their Bread.

WHEN they have kneaded their Bread, that is to fay, when they have made a Lump

of Dough as big as forty Eggs; they first take a little Cake out of it, as is commanded Numb.xv. Te shall offer up a Cake for the first of your Dough, for an Heave-Offering.

II. This Cake us'd formerly to be given to the Priest; but now they throw it into the Fire, and let it lie till it is quite burnt up.

III. This is one of the Three Precepts which Women are oblig'd to observe, because for the most part its their Business to make the Bread.

### CHAP. X.

Of their manner of Eating.

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BEFORE they sit down to Table, they are oblig'd to wash their Hands with a great deal

deal of Circumspection, concerning which the Rabbins have deliver'd a great many Circumstances, as well as concerning their Washing in the Morning, of which I have spoken already, in

Part. 1. Chap. 7.

II. When they have taken their Seats, they use most commonly to say the 23 Psalm, The Lord is my Shepherd, therefore can I want nothing. And then the Master of the House takes a whole Loas and says a Blessing, and breaks the Bread, and gives about the quantity of a large Olive to every one that sits at Table with him; and then they all eat as much as they please. And every one of em, the sirst Draught he drinks, says a Benediction; as I have said in Chap. 9. Part 1.

III. The Rabbins have laid down a great many Rules, relating to Civility and Modesty, to

to be observed in Eating. And that they take care not to trample under Foot, or throw upon the Ground any Bread or Meat; lest they should despise the Gifts of God.

IV. When they have done eatting, they wash their Hands, and take the Knives off from the Table; because they say, that the Table represents the Altar, upon which no Iron-Tool was to come, And many use to say the Psalm which the Levites us'd to fay in the Temple on that Day of the Week, and the 67 Pfalm, God be merciful unto us, and bless us, &c. And if there be three of them, or more, that have eaten together, one of them orders a Drinking-Glass to be washt, and when tis fill'd with Wine, he lifts it up from the Table, and fays aloud, Sirs, let us bless Him, of whose good things we have eaten: And the rest

Ch.10. the Present JEWS. 101 rest answer, Blessed be He, of whose good things me have eaten, and by whose Goodness we live. And the first proceeds, giving Thanks to God, who gives necessary Provision to every one, who gave to our Ancient Fathers the Land, of Promise; praying Him, To Rebuild JERUSALEM. Then the Master of the House says a Bletfing, and prays for Peace. When this is done, he gives to every one a Sup of Wine out of his Glass, and drinks the rest himself; and then they take away.

The End of the Second Part.

CARL TO CAMP WITH THE PARTY

#### THE

## RITES and CUSTOMS

OF

The Present Jews.

# PARTIL

CHAP. I.

Of the Feast of the Sabbath.

bath Day in great veneration, and esteem it above all other Festivals, because tis so often mentioned in the Scripture, and commanded immediately after the Creation, in Chap. 2. of Genesis, and twice

Ch. t. the Present JEWS. 107 in the Decalogue, and many other places: In which, all manner of Work is forbidden, and Reft

enjoyn'do zonom san islina vanco II. The Rabbins have reduc'd the feveral Works forbidden on that Day, under XXXIX Heads, with all those Things that depend upon them. The Heads are thefe. Plowing, Sowing, Reaping, Binding , Threshing , Fanning, Winnewing, Grinding, Boulting, Kneading Cooking ; Clipping, Whitening, Combing, Spinning, Winding, Warping, Dying, Tying, Univing, Sewing, Rending, in Pieces, Building, Breaking, Striking with an Hammer, Hunts ing, Killing, Fleving, Dreffing, Taking the Hair off from Hides, Cutting in Pieces, Writing, Blotting our, Ruling Paper, Kindling Fire, Quenching it, Carrying any thing from a Private Place to a Public ones and mountain bloo ad as

Thefe E4

These are the Heads, and all the rest are Species under these Generals: For Instance, Filing comes under the notion of Grinding, because by both of them, one Body is reduc'd into many. Curdling of Milk under Building, because both of them make one Body of a great many; and so of all the rest. Which Niceties are very exactly set down by the Rabbins, who have explain d how, and in what manner they ought to be observ'd.

put out a Fire on this Day, according to that which is commanded in Chap. 35, of Exodus, Verf. 3. Te shall kindle no Fire throughout your Habitations, upon the Sabbath-Day. And therefore they neither touch Fire, nor Wood which is kindled, nor kindle it, nor put it out, nor stir it. And it it be cold weather, unless they have

Ch. I. the Present JEWs. 105 have Stoves heated before-hand, or one that is not a Jew to kindle their Fire for them, or their Fire contriv'd fo as to kindle of it

felf, they must fit without any.

IV. And therefore they do not dress any thing on the Sabbath-Day, nor employ any one elfe to do it for them; neither may they eat any thing that is dress'd on the Sabbath, nor that is brought into the World, nor Fruit that is gather'd on that Day.

V. They may not carry any Burden that Day; and therefore they wear nothing about them, but only their necessary Apparel, and ty'd on; because any thing belides would come under the notion of a Burden. The fame Care is taken about the Dreffing of their Women, Children, Servants, and Beafts; as it is written, Exod. xx. In it thou halt not do any Work, Thou, nor thy Son, nor thy Es DaughDaughter, nor thy Man-Servant, nor thy Maid-Servant, thine Ox nor thine Ass, &c.

VI. They may not discourse of any manner of Business, nor the Price of any thing whatsoever; nor make any Order concerning Buying and Selling, Giving or Taking; as Isaiah says, chap. Iviii. If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy-Day.

VII. They may not handle, nor use any thing that is heavy, nor any Tool, nor any other thing that belongs to Work, that is forbidden on the Sabbath.

VIII. They may not walkabove

a Mile our of the City and \* Suburbs; that is, 2000 Yards.

IX. The

The Jews walk as much so they please enthe Sabbath Day, provided they do not go out of the Suburbs of the Giey where they are: They have always taken the Suburbs in with the City; and when they have a mind to go out of Town on this Day, they count the Space which they are permitted to mally round the Space which they are permitted to mally round the Suburbs. F. Simon.

IX The Rabbins, to prevent all manner of Dealing, and the Ule of Hundicraft I rades with greater Precaution, have forbidden feveral other things: as the Touching of Money, which is the Occasion of all fort of Dealing; Riding on Horseback, Going by Water, Playing upon any Instrument, and Bathing.

X. As for the Sick, the Rabbins have laid many Refrictions upon that Part which belongs to the Surgeon. But the Physician, if he thinks his Patient in never folittle Danger, may do what he pleases; and the same Liberty is allowed, for a Woman newly

brought to Bed.

take care to provide themselves with all Things necessary for the Sabbarlt, agreeable to that which Majes, commanded, concerning Manna, Exod. xvii. And it shall come

come to pass, that on the sixth Day they shall prepare that which they bring. &c. And they do reckon it a Good Work, to be diberal in their Expences, for the Honour of this Feast, as Isaah says in chap, lvin. And thou shall Hangun him, &c. As also, to emply themselves in some \* Service Work, to honour the Sabbath.

of Work on Friday, but such as they can easily finish, before the tevening of And about an Hour before Sun-set, they set their

That is, the a Manbe never for ich, and has sever fo many Servants, yet he thinks himself oblig's to do something himself in his own Person, in Henour of the Sabbath; and the greatest of them all will shop Sticks, succept a Room, or some such Englands himself. Occase

Business, bimself. Ockley.

The Jews, (as also the Arabians, and some ather Mations) begin their Day at Sun set; (because they use the Lunar Tear, and the New Moon cannot be discern'd, but at that time.) Therefore as soon as the Sun sets on Friday-Night, the Sabhath is begun. Idem.

Meat.

Ch. 1. The Present Jews. 109
Meat, which they have already dress'd, in as hot a place as they can conveniently to keep it warm for the next Day. After which, they lay aside all manner of Work; and no many Cities they have a Cryen who give notice of the approach of the Sabbath half an Hour beforent begins; that they may make baste and quit their hands of all manner of Business:

then before Sun fet they reckon that the Feltival begins, and all things that are forbidden, are from that time to be refraind. And the Women are obligid to

The Richblur have in many other Particulars besides this, added something of their Own for the Britter Observation of the Law; Lebarnik meheberah like keep sterior a greater distance from Transgression on they say suppose, if they bould allow them the utmest Liberty, it would too often give occusion of testings. Ockley,

light a Lamp which has fix Lights, or four at least; which lasts a good part of the Night. They also spread the Table with a clean Table Cloth, and set the Bread upon it; upon which they lay another long, narrow Cloath, which covers it all over. This they say as done in memory of the Manna, which sell after this manner, with Dew under it and above, and on the Sabbath it

did not fall at alknown which put on clean Linen at this time and walk their Blands and Pace, and go to the Synagogue; where they say they go Plalm, It is a good thing to give Thanks unto the Eord. Sec. and the usual Prayers; adding a Commentoration of the Second Chapter of League and the Earth were failbed, and all the Host of

Ch.1. the Present JEWS. 111 of them, &c. And God blessed the Seventh Day, &c.

home; and if they meet any one that Night, they do not fay Good Night, nor on the Morrow, Good Morrow; but always, A Good Sabbath to Too. And Fathers give their Bleffing to their Children, and Maffiers to their Scholars; and fome fay certain Verfes in Praise of the Sabbath, before and after Mean, according to the Custom of the Place.

XVI. When they are placed at the Table, the Master of the House takes a Cup of Wine in his Hand, and says the asoremention'd Words of Genesic Thus the Heavens and the Earth were smiled, and specifically and should them to observe the Sabbath; and blesses the Wine and drinks, and please a little of it roudle that are at the

The History of Part III. Table with him. After which, he fays the 23 Pfalm, The Lord is my Shepherd, &c. Then he bleffes the Bread, and distributes it to them all. After which, every one entertains himself as well as he can, both that Evening, and the Day following. When they have done Eating, they wash their Hands, and do those things which I have before related, in Part 2. Ch. 10. where I gave an Account of their Manner of Bating. Some, after they have done Eating, say the 104 Pfalm, Blefs the Lord, 0 my Soul, &combon har cour

XVII. The Morning following they rife later than usually, and go to the Synagogue, where there they sing a great many Pfalms and Prayers proper for the Celebration of the Sabbath, besides those us'd Every Day. Then they take out the Pentateuch, and Seven of them read the proper Se-

Section for the Day. Then they read some Place of the Prophets, which is most suitable to that Lesson which they have read out of the Law. The last Lesson is call'd Asterà, and is for the most part read by a Child, to exercise him.

XVIII. Then he who holds the Book in his Arms, holds it up high, and gives a Blesling to all

that are present and familie edi

XIX. And after a solemn Blefsing upon the Prince under whose
Government they live, praying
God to preserve him in Peace and
Quiet, and prosper him, and increase his Power and Greatness,
and make him kind to the Jewish
Nation: As it is said in Jeremich xxix. 7. And seek the Peace of
the City whither I have caused you
to be carried away Captives, and
pray unto the Lord for it: For in the
Peace, thereof ye shall have Peace.

Af-

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After this they fay another Prayer, which they call Mussaf, which fignifies Addition. In which Prayer are contain'd the Words which are us'd at the Sacrifice on the Sabbath in the Temple, and so they conclude:

XX. They have Sermons either in the Morning, or after Dinner, in the Synagogues, or other Places appointed for that purpole; the Subject-Matter of which is taken from the Lesson read that Day out of the Pentateuch; in which they teach Good Manners, and reprove Vice; and produce several Sentences out of the Rabbins; as I have already said, in Part 2. Chap. 1

XXI. When Evening comes, they return to the Synagogue again; where, they add to their ordinary Prayers, a Commemoration of the Sabbath, and the beginning of the Lesson out of the

Pen-

Ch. r. the Present JEWS. 115 Pentateuch for the Week follow-

ing, is read by three Persons.

XXII. They use to make three Meals during the Sabbath; one on Friday-Evening, and two the next Day, in Honour of that Festival; and they let the Cloth lie upon the Table all the day long.

XXIII. When the Evening is come, fo that they can see three Stars of the middle magnitude, the Feast of the Sabbath is ended; and they may do any Work, as soon as ever Evening-Prayer is begun, which is rather deser d,

than haltned.

Prayers, they add a Commemoration of the Sabbath's being diffinguish'd from the other Days of the Week; and the xci. Pfalm, He that dwelleth in the fecret place of the most High, shall abide under the shadow of the Almighty: and several other

116 The History of Part III. other Verses out of Scripture, which speak of Bleffings and Good Wishes.

XXV. \*And because they hold that the Souls of the Damn'd in Hell, and those in Purgatory have Rest on the Sabbath-Day, which begins with the Evening-Prayer on Friday, and ends with the Evening-Prayer, on Saturday; therefore they prolong their Pray-

ers, with Singing.

XXVI. Every one when he comes home lights a Torch or Lamp, with two Wicks in it at least; and takes a Cup of Wine in one Hand, and fweet-smelling Spices in the other, and repeats fome Verses of the Prophets, concerning Bleffings and Happiness; as, out of Psal. exvi. I will take the Cup of Salvation, &c. and that which is in Esther viii. 16. The

<sup>!</sup> This is left out in the Second Edition. " A CLASS

Ch. 2. the Prefent JEWS. Fews had Light and Gladness, and Joy and Honour, &c. and other places; praying, that they may have Prosperity and Good Suc-cess the Week following. Then he blesses the Wine and the Spices, and finells on them, that he may begin the Week with Pleasure. Then he blesses the Light of the Fire which he has not yet made use of, and looks upon his Hands and Nails, because he is now a going to begin to work. And all these things are with them of very Mysterious Signification. But in short, it all signifies, that the Sabbath is at an end, and that it is now separated from the Working-Days; and with this all is concluded. Whereupon, they call this whole Ceremony Habdala, which fignifies Distinction. At the end of which, they spill some of the Wine upon the Ground, in token of Mirth; and

and some use to sing some Psalm or Passage, as an Omen of Prosperity and Good Fortune the Week following; after which, every one may do what Work he pleases.

XXVII. When they take leave of one another this Evening, they do not fay Good Night, but, God

give you a Good Night.

### CHAP. II.

Of the New Moons, and the Order and Names of their Months, and of their Thirteenth Month.

I. THE Jews make their Month according to the Course of the Moon; and every XXIX Days and one Third, is a Month;

Ch.2. the Present JEWS. 119
Month; and every New Moon is
the Beginning of the Month.

II. In Ancient Times, the Sanhedrim, viz. the Judges of Jerusalem, us'd to send our two Men on purpose, to be Witnesses of the Appearance of the New Moon; who, as foon as they discover'd it, came back, and gave an account of it: upon which, the Judges appointed and declar'd that Day to be the Beginning of the Month. They went by the fame Rule, in finding out the appointed Time for keeping their Festivals, But after the Destruction of the Temple, they did it by Supputation and Calculation; and every Year they Print a Calendar, which they make use of to find out the New and Full Moons, the Four Seafons of the Year, and the Feafts, and all fuch things. And nowa-days in their Calendars, they

in

insert the Feasts of the Christians too, to be a Guide to them in

their Dealings with them.

Month, which fomerimes is Two Days; that is, the End of one and the Beginning of the following, is a Feltival-Day, as we read in Numbers x. and for that reason they made a New Sacrifice, as we find it in Chap. xxviii. But they are not forbidden to work, or do any Business; only the Women do not use to work on these Days; and besides, they make some difference, by making better Cheer on this Day, than ordinary

iv. In their Prayers, they mention this Day's being the Beginning of the Month, and fay the Pfalms, from the exili, to the exviii. Then they take out the Pentateuch, and the Lesson is read by Four Persons. To this they add

Ch. 1. the Present JEWS. 121 add the Prayer call'd Mussaph; where they make mention of the Sacrifice which us'd to be offer'd

upon this Day.

V. On the Evening of the Sabbath, which follows the New Moon, or any other Evening following, when they see the New Moon; they meet together, and say a Prayer to God, who creates the Planets, and renews the Moon; and lifting themselves up towards Heaven, they pray that they may be safe from all Evils: then they commemorate David, and take leave of one another, and go home.

VI. The Names of their Months are, Tifri, Haffuan, Chisteu, Teved, Sceval, Adar, Nissan, Jiar, Sivan, Tamuz, Au, Etal: Beginning to reckon them from Tifri, which answers to September: But of this I shall speak more largely, when

I come to treat of the Beginning of the Year.

VII. To equal the Solar Years with the Lunar, they have in every Revolution of 19 Years, 7 Years, which have each 13 Months a-piece; every 2 or 3 Years, 1: which Year is call d Meubar, and the Month Adar; which uses to be between February and March, is doubled: and so there is Adar the first, and Adar the second; which second is call'd Veader.

## CHAP. III.

Of the Feast of the Passover.

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I. THE first Day of the Feast of the Passover, (call'd in Hebrew Pesach) which is observed in Commemoration of their going out of Egypt, is on the

the 15th day of the Month Nifan, which for the most part answers to April: it is commanded to be kept a Week; but those which live remote from Jerusalem and the adjoyning Territories, make Eight Days of it, according to the Ancient Custom: For so they did, when the Beginning of the Month was not fix'd by Calculation; but by the Sanbedrim, as I have shown in the immediately foregoing Chapter. This Feast is commanded in Chap. 12 of Exedus, and earnestly urg'd in many other places.

II. The two first days of the Passover, and the two last, are kept as a Solemn Feast, and on those days they may not Work, nor do any Business: but they keep them in a manner as strict as the Sabbath; only they may meddle with the Fire, and dress Meat, and carry things from one F 2 place

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place to another. As for those four Days in the middle, they are only forbidden to Work, but they may handle Money; and those Days are distinguish'd only by

some particular things.

III. During these eight days, they are forbidden to eat, or keep in their House or where they have to do, any Bread that is rais'd or leaven'd: but they are oblig'd to eat unleaven'd Bread only: Exod. xii. 15, 16, 17, &c. Seven Days shall ye eat unleaven'd Bread, &c.

IV. Upon which account they begin the Passover, with the utmost diligence, to remove, if posfible, every thing out of the House and where they have any thing to do, that has had in it rais'd or leaven'd Paste; searching diligently their Hutches and Cupboards, and taking care to clean the House and whiten it, and providing Utenfils for the Kitch-

Ch.2. the Present JEWS. 125 Kitchin all new; or else of Metal new cast, and scour'd: or they have fuch as are dedicated to the Use of the Passover, and kept from Year to Year for that purpose only: That they may be fure not to use any thing, during these eight Days, which has had rais'd or leaven'd Bread in it. And for this reason, the Evening before the Vigil of the Feast, the Master of the House goes and fearches all about the House, to fee if he can find any where any leaven'd Bread. About the fifth Hour of the next Day, they burn fome Bread, in Token that the Prohibition of eating Leaven'd Bread now begins to be in force: Which Action is accompanied with certain Words, fignifying, that they have remov'd all Leaven out of their Houses and where they have to do, if not effectually, yet at least intentio-B ? nally, nally, and to the utmost of their. Power.

V. Immediately after, they fet about making fo many leaven'd Cakes (which they call Mazzod) as shall last them all these eight days; taking great care of their Meal from the time it comes from the Mill, that it be not wet nor heated, for fear it should rife. They knead it with Water only, and make it into flat Cakes of feveral fores of shapes, and bake it as foon as it is made, and then lay it up with a great deal of nicety. They eat these Cakes instead of Bread, at the Feast. Besides, they make some with Eggs and Sugar for those that are nice and dainty, and fick Perfons, but without any Leaven; and this they call Mazza Ascira, that is, Rich Cake.

VI. The First born of every Family use to fast on the Passover-Eve. Ch. 1. the Present JEWs. 127

Eve, which is the 14th of Nifan, in remembrance, that the Night following God fracte all the First-

born of Egypt.

VII. At Night they go to Prayers, and when they come home they fit down at the Table, which every one takes care to furnish in the Day-time, after the most splendid manner he is able. And inflead of the Ceremony which was formerly observed, of eating the Parchal Lamb, as it is written, Exod. xii. where it is particularly faid, And they shall eat the Flesh in that Night, roust with Fire, and unleavend Bread, and with bitter Herbs shall they eat it, &c. They have in a Bason or little Basket, a piece of Lamb or Kid, and unleaven'd Cakes and bitter Herbs, as Parsley, Endive or Letice, and the like, with a little Sawcer of Pickle for Sawce; in memory of the Chalk and Bricks, which which their Forefathers wrought in when they were in Egypt: And holding Cups of Wine in their Hands, they repeat the Hagada, which contains a Repetition of the Miseries which they suffer'd, and the Miracles which God wrought for their Deliverance. Then they praise God for all the Benefits they have receiv'd, and say the 113th, and those following Psalms, which they call \*Hallel, and then they make an end of those Psalms, other Praises and Thanksgivings proper to the Day, and so go to Bed. The next Evening they do the same.

VIII. The Morning-Prayers are the same which are us'd on all other Feasts, only they add to their ordinary Devotions something proper to the present Occasion; with the aforesaid Psalms,

rauku:

Injah. F. Simon. from

from Psalm 113, to 119. Then they take out the Pentateuch, and five Persons read in the 12th of Exodus, and the Institution of the Sacrifices which were offer'd at the Passover, Numb. xxviii. Afterwards they read the Prayer Mussis, and read out of the Prophets, the Astarà, which answers to the Lesson read out of the Pentateuch, as they do on the Sabbath.

IX. The same is done the two last Days; only the same things are not done at the Table the two last Evenings, as were done

the two first.

X. They conclude this Feaft with the Ceremony which they use at the end of the Sabbath, call'd Habdalà; with Words only, and without the Ceremony of Smelling to any sweet Spices: and then they return to the Eating of Leaven'd Bread again.

F 5 XI.From

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XI. From the fecond Evening of the Passover, they begin to reckon the 49 Days to the Feast of Weeks which follows; counting from the time they offer'd a Sheaf of Barley call d Omar: And this is what they call, counting the Omer; as it is commanded in Levit. xxiii. 13, 15. And ye Shall account unto you, from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave-Offering; seven Sabbaths shall be compleat, &c. And every Evening, after they have given God Thanks for giving them this Precept, they fay, To day, are so many Days past the Omar.

XII. The first 33 Days of the Omer, they shew some Tokens of Sadness. They neither Marry, nor put on New Cloaths, nor Trim their Hair, nor appear Merry in publick; because, they say, that during this space of Time, viz. from

from the second day of the Passover, to the thirty-third day after, there was a great Mortality among the Disciples of a great Man call'd Rabbi Hachiba, in which some Thousands of them dy'd; and that it was stay'd on the thirty-third day: and this day they call \* Lag, which signifies 33. upon this day they make good cheer, and are merry: and from that time, they lay aside all Tokens of Sorrow.

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<sup>\*</sup> L in Hebrew signifies 30, and G 30: for shey use Letters instead of Figures.

# CHAP. IV.

Of the Feast of Weeks, or Pentecost.

HE fiftieth day of the Omer, which is the fixth of the Month Sivan, is the Feast which they call Sciavuod, that is, the Feast of Weeks; so call'd, because is kept at the end of feven Weeks after the Passover, rec-Roning as we have already faid. This. Featl is also call'd in Scripture, the Day of the First-Fruits; because upon that Day they offer'd the First of their Fruits in the Temple, as we read Deut. xxvi. It is also call'd; the Feast of Harwest, because they began then to reap the Harvest. It is .commanded to be observed, Exod.xxiii. Levit. xxiii. and Numb. xxviii. and in other places of Scripture, where

ch. 4. The History of 133 it is mention'd, under several Names. They now keep this

Feast two days.

of the Passover) are kept as strict as the Sabbath, without doing any manner of Business or Work; only they may meddle with Fire, dress Meat, and carry things from one place to another.

that on this Day the Law was given on Mount Sinai, as we read Exod. xix. Upon which account, they use to dress up the Synagogues, and Places where they Read, and their own Houses too, with a great many Roses, and Flowers, made into Garlands.

IV. Their Prayers are suitable to the Feast, and they read in the Pentateuch of the Sacrifice which was offer'd on this Day, and the Astara in the Prophets, and the Benediction of the Prince under

whom

The History of Part III. 134 whom they live; and after Dinner, they have a Sermon in praise of the Law.

V. On the Evening of the fecond Day, they perform the Ceremony of the Habdala, as I have observ'd, at the end of the Passover, to fignify that the Feast is ended

#### CHAP. V.

Of the Beginning of the Year, and the Month of Elul.

T was formerly controverted among the Talmudifts, at what time of the Year the World was Created. Some would have it to be in the Spring, viz. in the Month Nifan, which answers to our March; and others in Autumn, viz. in Tifri, which answers to middle

Ch. 6. the Present JEWS. 135 September. The latter Opinion prevails, and they begin the Year from thence. So that tho' in the Holy Scripture they are commanded to observe Nisan as the Beginning of the Year, as in Exodus, xii. 2. This Month Shall be unto you the Beginning of Months, &c. and fo according to this way of reckoning, they faid, the First, Second, Third Month, and fo on, till they came to Adar, which was the Twelfth and last Month: yet notwithstanding it wes afterwards decreed that Tifri should be the First Month, and the Beginning of the Year.

II. From whence, the first and second Days of the Month Tisri, are a Festival which they call Ros asana, the Head, or Beginning of the Year, Levit. xxiii. In the seventh mouth, in the first day of the month, ye shall have a Sabbath; and all manner of Business and Work

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is forbidden, as in the Passover, and the Feast of Weeks, which

I have spoken of before.

. III. And because they have a Tradition, that on this day God does more particularly take Cognizance of the Actions done the Year past, and disposes of the Events of the following Year; as if, it being the World's Birth-Day, God had then a particular regard to what had, and should befal it: For this reason, they begin from the first of Elul, which is the foregoing Month, to think of Acts of Penance; and in some places they rife before day to fay Prayers, and Confessions, and Penitential Pfalms. And a great many do Penance, and give Alms, and continue doing fo, till the Day of Expiation, (of which in the next Chapter) which is forty days. On the beginning of the Month of Elul they wind a Hora, the

Ch.5. the Present Jews. 137 the reason of which I shall give

by and by.

IV. But these things are observ'd by all of them, at least the
Week before the Feast, and especially on the Vigil, or the day
before the Feast begins; upon
which day, a great many wash
themselves, and cause themselves
to be whipt 39 Lashes, by way
of Discipline; which Stripes they
call Malcub, Deut. xxv. \* Forty
Stripes be may give him, and not
exceed.

V. The first Evening of the Beginning of the Year, as they come from the Synagogue, they say one to another, Be thou Written into a Good Year; to whom the other answers, And thou also. They use to keep upon the Table,

<sup>\*</sup> The Scripture orders 40 Stripes, and the Tradition set down in the Talmud, orders but 39. St. Paul, in Corinth. 11.24. teaches us, that this Tradition was us'd in his time. F. Simon.

Honey, and Leaven, and other things, in token of Increase, and a Pleasant and happy Year; and several other Years, all to the

same purpose.

VI. On these two days, many go to the Synagogue in the Morning, cloath'd in White, in token of their Purity and Repentance. In Germany, several go thither, in the Winding-Sheet which they design to be buried in, by way of Contri-tion. They fay more Prayers than ordinary, and pray for a Good Year, and Pardon of their Sins. Then they take out the Pentateuch, and five of them read of the Sacrifice which was offer'd on this day, describ'd Numb. xxviii. Then they read the Haftara out of the Prophets, and fay the Benedistion for the Prince.

VII. Then they wind a Horn, (which ought to be a Goats)

thir-

Ch. s. the Present JEWS. 139 thirty Blasts in all; some of which are very long; others short, bro-ken ones. This they observe, from that Passage of Levis. xxiii, and Numb. xxix. It is a Day of Blowing the Trumpets unto you. And this they fay is done to strike Terror into themselves, that they may remember the Judgment of God, to bring them to Repentance. Then they add the Prayer call'd Mussaf, and a great many other things proper for the Day, and then they wind the Horn again, as before. When they come home they eat, and spend the rest of the day in hearing of Sermons, and Pious things. Both the days are observ'd exactly alike, in every respect. On the second Evening they conclude the Peast with the Habdala, as in all the other Feafts mention'd before.

#### CHAP. VI.

Of the Day of Pardon or Expiation, which they call Chiput:

I. A FTER these two days, they continue rising before day, to go to Prayers and do Penance, till the tenth day of the same Month of Tisri; which is the Fast of Pardons, which they call Jom Achipul, commanded in Levit. xxiii. Also on the Tenth day of this seventh Month, there shall be a day of Atonement, &c. and ye shall afflict your Souls. And all manner of Work and Business is forbidden, as on the Sabbath; and they fast, without eating or drinking any thing at all.

II. They

Vigil of this Fast, a Ceremony with a Cock, turning it about their Head, and giving it up in Exchange for themselves; this they call \* Capara: But this Custom is laid aside, both in the Levant and in Italy, as being Superstitious, and not built upon

any Foundation.

III. This Vigil they feed heartily, because of the ensuing Fast;
and a great many bath themselves, and cause themselves to
be scourg'd 39 Lashes, which
they call Malcaud. Those that are
Conscientious among them, restore such things as they have of
other People's, and ask Pardon of
those they have offended, and
forgive those who have offended
them: give Alms, and in short,
do every thing which ought

142 The History of Part III. to accompany a fincere Repentance.

IV. Two or three Hours before Night, they go to their Afternoon-Prayers, and then they come home to Supper, which they make an end of before Sun-fet. Then a great many of them cloath themselves in White, or in their Burying-Suit, as we have faid before, and go bare-foot and bare-legg'd to the Synagogue, which on this Day is illuminated with a great many Lamps of Oyl, and Wax-Torches; and then they fay a great many Penitential Prayers and Confessions, every Nation according to their Cuftom; which Exercise lasts at least three Hours: after which, they go to Bed. Some stay in the Synagogue all Night, to fay Prayers and Penitential Pfalms, and fleep but very little. V. At

Ch.6. the Present JEWS. 143

V. At break of Day they all return to the Synagogue, cloath'd as we have describ'd; where they stay till Night, faying Prayers, Pfalms and Confessions all the while, and begging of God to pardon the Sins which they have committed. Their Prayers are divided into Four Parts: the Morning Prayer, call'd Sciacrid; the Additional Prayer, call'd Musaf; the Afternoon Service, call'd Minca; and the Evening Prayer, call'd Nehila. At the Sciachrid, and Minca, they take out the Pentateuch, and in the Morning Six Persons read in it: in the Afternoon, Three read the Aftara out of the Prophets.

VI. At the Musaf, they read of the Sacrifice, and commemorate the Grand Solemnity which us'd to be celebrated by the High Priest, who was permitted on this Day only of the whole Year, to

enter into the Holy of Holies to burn Incense, and to cast Lots upon the two Goats; one of which was for an Offering to God, and the other to be sent to \* Azazel, as we read in the xxvi. of Leviticus.

VII. When Night is come, so that they can see the Stars, they wind the same Horn which they us'd at the Beginning of the Year; to give notice that the Fast is ended. After which they go out of the Synagogue, and saluting one another, pray for each other, that they may live a great many Years. They bless the New Moon, as I have said in Chap. 3. and when they are come home, and have said the Habdala, they break their Fast.

went; and the Mountain had its Name from this Goat: for Azazel is a compound word, which fignifies, The Goat which goes away. F. Simon.

### CHAP. VII.

John Marine Land Children

Of the Feast of Tents, or Tabernacles.

Carl of the Nasil I. THE Feast of Booths. Tabernacles, or Tents, which they call Succod, is on the fifteenth of the fame Month Tisri; in remembrance of their living after that manner in the Defart, when they went out of Egypt, Levit. xxiii. 42, 43. Te shall dwell in Booths seven Days, &c. Upon which account, every one builds one of these Tents for himself, in an open place somewhere about his own House, and covers it with green Boughs, and boards it on the infide, and adorns it as he is able. The Rabbins are very nice, as to the height, and bigness, and form, and quality of these Booths: in these they eat and drink, and some sleep: but at least, they spend all the time in them both Night and Day, which they should otherwise have spent in the House; and this, during the Eight Days of the Feast.

II. This Feast lasts nine days, seven of which are commanded, and one more is kept by Ancient Custom, as there is also in the Passover; concerning which, I have spoken in the Third Chapter of this Third Part : and one day, commanded Numb. xxix. for the Convocation, besides the feven: On the Eighth Day, ye shall have a Solemn Affembly, &c. The two first, and the two last days are kept as a Solemn Feast; and and those five intermediate days not To strict, as is said in the Chapter of the Passover.

III. The manner of their Prayers is as has been before described,

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Ch.7. the Present JEWs. 147. only there is fomething added, proper to the Festival. They fay the Pfalms, from the exiti, to the exix, which they call Hallel: then they take out the Pentateuch and read, and say the Haftara, and the Benediction for the Prince; then the Additional Prayer Mussaf, in which they recite the Sacrifice which us'd to be offer'd on this day, as we read Numb. xxix. viz. thirteen Oxen on the first day, twelve the fecond, eleven the third, and fo on; which make seventy in all the seven days; and one Ox only the eighth day.

IV. They take care to get a Branch of Palm-Tree, and three Boughs of Myrtle, two of Willow, and one of Citron, which must be \* a fair one, and very perfect; these they tye together.

Branches

It must have the Fruit on it. F. Simon.

V. On the feventh day, which they call Ofaana rabba, they add to their Bundle of Boughs, other Branches

Altar.

Ch.9. the Present Jews. 149
Branches of Willow, and go round
seven times, singing the 29 Psalm,
Give thanks unto the Lord, O ye
Sons of the Mighty, &c.) And they
keep that day something more
solemnly than they do the other
intermediate days.

VI. The ninth and last day is call'd imeha Torà, or, Joy for the Law; because then they make an end of reading the Pentateuch, according to the Division which is made for every Week; as I have said in Chap. 11. Part 1.

VII. In every Synagogue there are Two Persons chosen, which are call'd the Bridegrooms of the Law; one which reads the end, whom they call Cadan tora; the other, which immediately begins it again, which they call \* Cadan Berescid. These Persons shew

<sup>&</sup>quot;Bridegroom, of Berescid, i.e. of the Beginning of the Law; because the Law begins with the word Berescid. F. Simon.

150 The History of Part III. fome Tokens of Joy. This is done in every Synagogue, and they fpend all this Day merrily.

# CAAP. VIII.

Of their Fasts, both Commanded and Voluntary.

of \* Tamuz, (which answers to July) in memory of some Calamities, which on that day did formerly befal the City of Jerusalem; and because on that day Moses brake the Two First Tables, upon the account of the Golden Calf.

II. All the Commanded, ordinary Fasts begin in the Evening;

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They commonly make Tamuz answer to June which ought to be observed in the Months which follow. F. Simon,

Ch. 8. the Prefent JEWS. 151 and they neither eat nor drink any thing, little or much, till they can fee the Stars, on the

Evening following.

III. On the Morning of these Fast-Days they add to their Prayers some Confessions, and make fad Rehearfals of the Difafters which have befal'n them on that day. Then they take out the Pentateuch, and read in Exodus xxxii. 11. And Moses befought the Lord his God, &c. And in the Afternoon, at the Mincha, (or Afternoon-Service) they read the same; and the Haftara for that Day, is Isa, lv. 6., Seek ye the Lord, while he may be found, &c.

IV. There are some, that from the 17 of Tamuz to the 9 of Au, (which is three Weeks) neither eat any Flesh, nor drink any Wine; not that they are oblig'd. to this Abstinence, but because

these G 4

these Days have been all unfortunate to the Jews.

V. Upon the ninth of Au, which they call Tisha beau, they observe a stricter Fast than ordinary; because on that same day the Temple was twice burnt down, at the Taking of Jeru-Salem: the first by Nebuchadnezar; the second, by Titus the Roman Emperor. They begin this Fast in the Evening, about an Hour before Sun-fet, or a little less; and continue without eating or drinking, till they can fee the Star the Evening following: during which time they go barefoot, or without Leather-Shoes, and may not wash themselves.

VI. In the Evening, when the usual Prayers are done, they sit upon the Ground and read the Lamentations of Jeremiah; and they repeat it again the Morning after, adding many other Lamentations.

And

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Ch. 8. the Present Jews. 153

And thus they continue Mourning all the day: So that not only all manner of Recreation is forbidden them, but the Study of the Law also; only they may read Job, Jeremy, and such Melancholy Books.

VII. The Sabbath which follows this Fast is call'd Nacamu, or Consolation. Because, with reading for the Hastara, these words of Isaiah, chap. xl. Comfort ye, Comfort ye my People, &c. they comfort themselves, with the Hopes of having Jerusalem and their Temple rebuilt.

VIII. The third of Tifri, which is the day after the Fast of the New Year; they Feast from one Evening to another, according to their usual custom; because Gedaliah the Son of Achieham was kill'd upon that day; (as we read in Chap. Mi. of Jeremy) who was the only Person less to support the G5 Re-

Remnant of Israel, and was a Man of Piety. And this being a Day of Penance, they take occasion to make mention of this Good Man: and this Fast is for this reason call'd Zom Gadalia.

IX. After this, on the tenth of Tifri, follows the Feast of Chippur, or Pardon, of which I have spoken at large in Chap. vi. of this Part.

X. They fast, after their usual manner, on the tenth of Teved, which answers to September; because Nebuchadnezar laid Siege to Jerusalem, which was afterwards taken.

XI. They fast the thirteenth of Adar, which is the day before the Feast of Purim; in memory of Esther, who fasted in her Troubles, as we read in her History.

XII. These are all the Fasts which they are commanded to keep, there are some other which are peculiar to each Nation:

The

The German-Jews, for instance, both after the Passover and the Feast of Tabernacles, keep Three Fasts; viz. on Monday, Thursday, and the Monday following: And the reason they give for it is, because the preceding Feasts having continu'd eight days, they may in that time have \* committed some Offence against God. They fast likewise on the Vigil of the New Year, and some fast on the Vigil of every New Month.

XIII. If any Person will fast for his own private Devotion, or Penance, (unless it be upon the account of a Dream, of which I have spoken in Chap. iv. of Part 1.) he says before Sun-set, I take upon me to Fast to Morrow; and so continues without eating

<sup>\*</sup> This Custom seems to be grounded upon the Practice of Job, who us'd to offer Sacrifices for his Children after they had Feasted; for sear they should have signed against God. Job i. 4, 5. Ockley.

or drinking, from one Evening to another, as has been observ'd: and to his ordinary Devotions he adds a Prayer, in which he begs of God to accept this his Fast, instead of a Sacrifice.

#### CHAP. IX.

Of the Feast of \* Hanuca, or Candles.

have appointed a Feast of Commemoration, which lasts also eight days, beginning at the twenty-fifth of Chissen, which answers to December. They light a Lamp the first Evening, and two the second, and so on till they come to eight. This is done in

Dedication,

Ch.9. the Present JEWS. 157 Remembrance of a Victory obtain'd by the Maccabees over the Greeks, which had enter'd into the Temple and profan'd it, and were driven out and beaten by Jochanan and his Sons. And when there was not Pure Oyl enough left, which had not been defil'd by the Heathen, to light the Lamps of the Golden Candlestick; they found a little Vessel feal'd up, containing only Oyl enough for one Night, which lasted miraculously, for eight Nights; in Memory of which, they have order'd these Candles to be lighted: As also, upon the Account of the famous Enterprize of Judith against Holofernes; tho' a great many believe that this latter was not done at the fame time of the Year, yet because she was of the Family of the Maccabees, they make Commemoration of it at this time.

II. They

II. They are not forbidden to Trade or Work these eight Days; nor is there any other Solemnity observ'd, but only the Lighting of Candles, and the addition of a Thankfgiving for this Victory, to their usual Prayers. And every Morning repeat the hundred and thirteenth Pfalm, and those which follow, call'd Hallel; and the thirtieth, I will extol thee, Lord, &c. there is besides, some little difference in their Eating.

III. They call this Feaft Hanuca, which fignifies Exercise, or Renewing; because the Service of Temple, which had been pro-

fan'd, was then renew'd.

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CHAP.

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er Mull Prayers, they make Of the Feast of Purim, or Lots. the winen care

I. THE fourteenth of Adar. or March, is the Feaft Purim, kept in memory of the Deliverance of the Jews, when they were in danger of being utterly destroy'd by the Contrivance of Haman, and he and his Sons hang'd up. This Feaft has its Name from what we read in Esther ix. Therefore they call'd these Days Purim.

II. This Feast lasts two days, of which the first only is kept folemnly; they fast on the Vigil, as I have observ'd before. They are not forbidden to trade or work on either of these days, but they voluntarily keep the first as a Festivaline or and intermediately inton

III. On the first Evening they go to the Synagogue, and after their usual Prayers, they make a Commemoration of their having escap'd, when they were at the very Point of Death. Then they read the whole Book of Efther, which they have written upon Parchment in one Volume, like the Pentateuch; and this they call Megbilla, or Volume. And some of them, as often as they hear the Name of Haman pronounc'd, clap their Hands, to signify that they curse him: they do the same at their Morning Prayers, and read the seventeenth Chapter of Exodus, Then came Amalek, and fought against Israel.

IV. This day they give a great deal of Alms publickly, and Relations and Friends fend Prefents of fomething to eat, one to another. Scholars make Prefents to their Masters, Masters to Servants, and SnCh.10. the Present JEWS. 161

Superiors to Inferiors. In short, they spend the whole day in Merriment and Good Entertainment, as it is said in Esther ix. That they should make them Days of Feasting

and Joy, &c.

V. And this they observe particularly on the second Evening, at which time every one makes as great a Feast as he can, and eats and drinks more freely than at other times. After which, one Friend goes to visit another, and they entertain one another with Banquets, Sports, and all manner of Diversion.

VI. They do not make merry fo much on the fecond day, nor read any New Lesson; but they do shew some Signs of Rejoycing.

VII. When the Year has thirteen Months, that is, when there are two Adars, as I have already observ'd, in Chap. 2. of this Part, they call the fourteenth of the former Adar, Little Purim. But there are none of these things which I have been speaking of, done then; for that Day has nothing of the Purim in it, but only the Name.

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## RITES and CUSTOMS

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# The Present Jews.

## PART IV.

# CHAP. I.

Of fuch Knowledge of Women,

F all the Sins which are committed with Women, the Jews reckon Lying with a Married Woman, or one that is Betroth'd, the greatest. The greatest next, is, to Have

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## RITES and CUSTOMS

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Noman whatfore

F all the Sins which are committed with Women, the Jews reckon Lying with a Married Woman, or one that is Betroth'd, the greatest. The greatest next, is, to Have

The History of Part IV. 164 to do with any Near Relation, specified in Levit. xx. And the Children which are fo born, are Bastards, which they call Mamzer, and it is unlawful to contract Affinity with them, Deut. xxiii. 2. A Baftard Shall not enter into the Congregation of the Lord. The next degree is, to Lye with a Woman that is no Jew, which they fay was forbidden by Ezra; or with a Jew that is a Prostitute; which neither Law nor Reason suffers them to have publickly, as it is in the fame chapt. vers. 17. There shall be no Whore of the Daughters of Ifrael.

II. 'Tis also a Sin to have to do with any Woman whatfoever, (however exempt from all these Restrictions) besides his own Wife; for the deflowring a Virgin, and not marrying her, is Fornication. III. They

Ch. 2. the Present JEWS. 165

III. They may not lie with a Menstruous Woman; Lev. xviii. Also thou shalt not approach unto a Woman to uncover her nakedness, as long as she is set apart for her uncleanness; tho' it be a Man's own Wife, as I shall shew hereafter.

# CHAP. II.

Of Marriage.

Scripting: the little of Feren

Le VERY Jew was oblig'd to Marry, and the Time determin'd to be most proper, is at Eighteen Years of Age; but they must not exceed Twenty; for all the time that a Man continues single after that age, he is reckon'd to live in Sin. This is sounded upon the Obligation they lie under to beget Children,

because of the Commandment which God gave to Adam in the first of Genesis, Increase and multiply, and replenish the Earth. And they don't account this Precept sulfill'd, till they have one Son and one Daughter, at least. Besides, they think themselves oblig'd at all times to live Married, to prevent salling into the Sin of Fornication.

II. Every Jew may have as many Wives as he pleases, as appears from several Passages in Scripture: the Eastern Jews make use of this Liberty, but it is not suffer'd among the Germans; and it is very rarely practis'd in Italy, and then only, when a Man has liv'd a great many years with his first Wise, and has not been able to have any Children by her.

Nieces, that is, their Brother's and Sifter's Children; and yet a Man may may not marry his Aunt. Cofins-German may also marry. The other Degrees, mention'd Lev. xx. are forbidden.

IV. A great many will not marry a Woman which has already had two Husbands, calling her a Husband-Killer. Tho' this be no where forbidden, nor is it regarded in a Man that has had two or three Wives.

V. A Widow must not marry, till 90 Days after her Husband's Decease; and the same must be observed by a Woman that is divorc'd; that it may be certainly known whether she is with Child by her first Husband or not, and not be in doubt whom the Child belongs to.

VI. If a Man dies, and leaves a fucking Child, the Woman may not marry again till that Child is two Years old. This the Rabbins have order'd, to fecure the bringing of it up.

CHAP.

# CHAP. III.

Of their Contracts and Weddings.

I. T A 7 HEN the Conditions V of Marriage are agreed upon, there is a Writing drawn between the Man and the Parents of the Woman; and then the Man goes and takes her by the Hand, and betroaths her. In some Countries, they betroath the Woman by putting a Ring upon her Finger, but the Italian and German Jews most commonly omit this Custom. They continue promis'd thus, fometimes one Year, fometimes two, sometimes half a Year, more or less, as is most convenient for the Parties, and as they make their Bargain: during which time, the Man may visit his Mistress, and dally and toy with Ju ni her,

Ch. 3. The History of 169 her, but he must not lie with her.

II. When the Day for the Wedding is set, which is usually in the Increase of the Moon; if it be a \*Maid, on Wednesday or Friday; if a Widow, on Thursday: the first Night, the Bride, if the time of her Courses be over, goes to the Bath and washes herself, as I shall describe in the next Chapter. If not, tho they be married, she must not lie with her Husband, till such time as she be fit to go and wash herself.

II. A great many have a Cufrom, for the Bridegroom, and Bride to Fast on the Wedning-

<sup>\*</sup> The reason which is given in the Talmud, why Virgins are to be married on a Wednesday, is, because in former Times the Judges in the Cities us'd to sit to do Justice on Thursday; so that if the Bridegroom had any thing to object against the Bride's Virginity, he might have her before the Judges the next day. See the first Mishra of the Irast Ketuboth. Ockley.

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Day, till the Ceremony of the

Benediction is over.

IV. At the Time agreed upon, the Bridegroom and Bride are conducted, under a Canopy, into a Hall or Chamber with Mulick, and fome have little Boys with Flambeau's in their Hands, to fing before them. When the People are come in, they put one of those square Vests call'd Taled, with the Fringes upon it, over the Heads of both Bridegroom and Bride. The Rabbins of the Place, or the Chaunter of the Synagogue, or the nearest Relation takes a Cup of Wine in his Hand, and after he has blefs'd God for having created Man and Woman, and instituted Matrimony, he gives both the Bridegroom and the Bride fome of it to drink. Then the Bridegroom puts the Ring upon the Bride's Finger, in the presence of Two Witnesses, which are

the Present JEWS. are usually Rabbins; and says, Lo, thou art my Wife, according to the Rite of Moses, and of Israel. Then they read the Writing of their Dowries, in which the Bridegroom obliges himself, in Consideration of the Dowry he hath receiv'd, to maintain her, live with her, &c. and obliges himself to the Performance of these things, by Writing. Then they take another Vessel of Wine, and sing six other Benedictions, which make feven in all, and give the newmarried Couple fome of the Wine to drink, and pour the rest of it upon the Ground, in token of Mirth. Then they give the empty Cup into the Bridegroom's Hand, who dashes it against the Ground as hard as he can, and breaks it: The meaning of which is, to mix with their Mirth the Remembrance of Death, which breaking us to pieces like Glass, may teach

as not to be too proud of our selves. At that instant all the People cry out, Mazal tou, Good Luck. Then

they go away.

V. They make a Supper at Night, for their Friends and Relations; and in some places, those that are invited, do after Supper present the Bride with some Money, and some do it before. After the usual Grace is said, they repeat the seven Benedictions which were said at the Wedding, and then take away.

VI. Afterwards, if the has been wash'd, (as we have observ'd before) they lye together; and if she be a Maid, as soon as ever he has made her a Woman he rises out of the Bed, and must not touch her any more, till a certain Time be pass'd, (which I shall take notice of, when I come to speak of Married Women) and till she has been bath'd again.

VII. The

VII. The Sabbath-Day following, in the Morning, the married Couple go to the Synagogue; the Bride is accompanied by the Women: and when they come to read in the Pentateuch, they call up the Bridegroom to read, who promifes very large Alms, and all those that are invited do the like. When the Prayers are over, the Men go home with the Bridegroom, and the Women with the Bride, and take their leave with a great deal of Compliment.

In some places, the new-married Man stays at the Wedding-House the first seven days of the Wedding, and makes merry with his

Friends.

VIII. This is what is most commonly practis'd; the the Cusloms of the several Places and Nations do vary in some small Circumstances.

H 3 IX.If

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IX. If the Woman dyes without Children, they part things according to the Agreement made before Marriage, which is very different in one Place from another.

### CHAP. IV.

How a Woman may be unmarried.

Of the Punishment of him that forceth, or ravisheth a Maid.

I. I F a little \* Girl, under ten years of age, who is an Orphan or Fatherless-Child, has been espous'd by the Consent of her Mother or Brethren, to one that

<sup>\*</sup> The Jews oftentimes marry their Children very young, the the Marriage is not finish'd till they come to be of a sit age; and it is this sort of Marriage that is spoken of in this place. F. Simon.

Ch.4. the Present Jews. 175
she does not like; she may refuse
this Husband at any time, before
she comes to be a Woman, which
is at the age of 12 years and a
day: This is perform'd, only by
her saying, That she will not
have him, in the presence of two
Witnesses, who write down this
Renunciation; and by virtue of
this Writing she may be parted
from him, and married again to
whom she pleases.

II. Whoever, either by Force or Persuasion, deslowr's a Maid, if her Father and she be willing, ought to be compelled by the Judges to marry her, and must not divorce her as long as he lives, as we read Deut. xxii. Or else he must give her a Sum of Money, to make amends for the Loss of her Honour and Virgi-

nity, and the Scandal.

## CHAP. V.

Of Menstruous Women, and such as are in Child-Bed.

A S foon as ever a Woman perceives that she has her Courses, she is oblig'd to give her Husband notice of it; who immediately withdraws himself from her, and does not touch her: He must not so much as give her any thing into her Hand, nor receive any thing of her, nor sit by her, nor eat out of the same Dish with her, nor drink out of the same Cup.

If. And thus she continues during all that time, which in most is about five days; but if it be longer, she must wait still. Then she shifts herself, and lays clean Sheets upon the Bed; and

thus

Ch. 4. the Present JEWS. 177 thus continuing clean for feven other days, fhe cuts her Nails, and makes them very clean, and washes herself in a Tub, and combs her Head. Afterwards fhe goes to a Bath made on purpose, which must be fill'd either with running or rain Water, not carried thither by the Hand of any Man. The Bath must be at least three yards deep of Water, and a yard square, or else it will not do. Where they have not any of these Baths made on purpose, they go to a River or Fountain, or the Sea or some Pit; where the Woman must duck herself over-headand-ears, flark naked. So that the least part of her Body may not remain unwash'd. In fo much that if she should have a streight Ring upon her Finger, so that the Water cannot come under it, all her Bathing signifies nothing, but the must take off her Ring, HS and:

and be bath'd a fecond time. When a Woman is thus bath'd, there is another Woman stands by, to see that she be well cover'd with Water: Then she dresses her self and goes home, and may lye with her Husband, till she has them again, and so on.

III. When a Woman is Brought to Bed, the is also separated from her Husband, seven Weeks for a Boy, and three Months for a Girl: the in some places they do not stay so long; according as the Custom of the Place is. Seven days before this time is expired the shifts herself, and on the eighth day she goes to the Bath, and performs all things just as I said before: after which she may lye with her Husband.

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Ch.6. the Present JEWs. 179

### CHAP. VI.

# Of Jealousy and Divorce.

I. IN Ancient Times, if a Man was jealous of his Wife, he us'd to have her before the Prieft, who gave her a certain Water to drink, which did her no harm, if innocent; but if guilty, burst her, as we read in Chap. v. of Numbers. But now-a-days, when a Hufband has forbidden his Wife coming near the Man that he is jealous of, and finds her in his company afterwards: or if it be publickly reported that she behaves her felf ill, or there be fufficient Signs of it; and above all, if they be taken in the Fact; the Rabbins will conftrain the Man to divorce his Wife for good and all, whether he will or no. How this Divorce is perform'd, I shall LENGE

rSo. The History of Part IV.

shew presently. The divorc'd Woman may marry whom she pleases, except only that Person who was the occasion of her be-

ing divorc'd.

II. A Man has not only Power to put away his Wife upon the account of Adultery, but, according to the Arich Letter of the Law, \* upon any, tho never for little difgust. Deut. xxiv. When a Man hath taken a Wife and married her, and it come to pass that she find no favour in his Eyes, &c. However, a Man ought not to do it, tho' he does not like her, unless upon the account of Jealoufy, or for some notorious Wickedness. And to prevent Men's putting away their Wives for nothing but some sudden Displeasure or the like, the Rabbins have made it very difficult, by annexing a

<sup>\*</sup> This Custom of divorcing Wives, has been in the Greek Church for a long time, F. Simon.

Ch.6. the Prejent JEWS. 181

great many Formalities to be observed, both in the Writing and Delivering a Bill of Divorce; on purpose, that before they can have it done, they may come to themselves, and be reconciled.

III. The manner of it then is thus. A Scrivener is fent for, before one or more of the Chief Rabbins, and the Husband orders him to write a Bill of Divorce, (which they call \* Ghett.) This must be written upon rul'd Parchment, and in square Letters, and there must be neither more, nor fewer than a dozen Lines, with exquisite nicety, both in the Characters and manner of Writing; and in the Names and Sirnames both of the Husband and Wife. Care must be taken, that neither the Scrivener, nor the Rabbins, nor the Witnesses be a kin

<sup>\*</sup> There is a Treasife in the Talmud concerning. Divorces, which is call'd Ghittin. Idem.

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to either the Husband or Wife, or to one another: and none of these above-mention'd Persons which are present at this Divorce, may afterwards marry the Woman that is divorc'd.

IV. The substance of this Writing or Ghett is thus: On such a Day, Month, Year, and Place, &c. I N. do of my own accord divorce, put away, and give free liberty to thee N. who wast heretofore my Wife, to marry whom thou wilt, &c.

V. So foon as it is written, the Rabbin examins the Husband nicely, to find whether he does this freely or not; whether he has made a Vow or Oath to do it, and if he has, he is ready to difpense with it. If he has made any Protestation against her keeping company with such a Man, and abundance of other little Questions.

YI. They

Ch. 6. the Present Jews. 183

VI. They take care to have ten Persons present at least, besides the two Witnesses, who subscribe the Instrument; and there must be two other Wit-

nesses of the Delivery of it.

VII. After this, the Rabbin commands the Woman to open her Hands, and then bring them near to one another to receive this Instrument, for fear it should fall to the ground. And the Hufband being examin'd over again, gives her the piece of Parchment, and fays, See, there is thy Divorce, and be thou parted from me, and freeto marry any one whom soever. The Woman takes the Writing and gives it to the Rabbin, who reads it once over, and then she is free. There are besides, a multitude of Ceremonies and little Circumstances, which I have not set down, because I would not be tedious; which were found out only

184 The History of Part IV. only to render the thing more difficult, as I have observed before.

VIII. The Rabbin then acquaints the Woman, that she is not to marry again for the space of ninety days, for fear she should be with Child. From this time forwards, this Man and this Woman may not be in the same Place together alone, and each of them may Marry again.

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### CHAP. VII.

of the Ibum and Caliza, that is, the Brother-in-Law, who either takes, or refuses his Sister-in-Law.

I. TF a Man dyes, and leaves no Children either by his prefent or a former Wife, and has any Brethren; the Widow of the deceas'd is at the disposal of his Brother, who is either to marry her himself, or else to release her. As it is written, Deut. xxv. If Brethren dwell together, and one of them dye and have no Child; the Wife of the dead shall not marry without unto a Stranger; her Husband's Brother shall go in unto her, and take her unto him to Wife. And if the deceas'd leaves more Wives.

Wives than one, the nearest Kinsman can take or refuse only one of them, for it is unlawful for him to marry any of the rest. If the deceas'd has more Brothers than one, they begin with the eldeft, and if any of them fets her

at Liberty, 'tis sufficient.

II. The Marrying the Widow is call'd Ibum, which Word fignifies, the Marrying one's Sister-in-Law: If he resolves to have her, that is fufficient without any other Solemnity; but the Rabbins have order'd, that he shall marry her: upon which, the Goods of the deceas'd Brother are all his own, and he takes the Woman's Dowry, and she becomes in all respects his proper Wife.

III. In former times it was reckon'd more commendable to marry the Widow, than to release her: but now a-days Men are

grown

Ch.7. the Present JEWS. 187 grown worse, and they propose several Worldly Ends to themselves, as the marrying Women of greater Beauty, and larger Portions, than their Sister-in-Law: So that there are but very sew, especially amongst the German-Jews, that do it; but they most commonly release her.

IV. This Release is call'd Calizah, which fignifies, Putting off the Shoe; and it is commanded in the above-mention'd Chap. xxv. of Deut. That if the Brother-in-Law will not marry the Woman, she shall put off his Shoe, and \* spit

be-

<sup>\*</sup>Our Translation reads it, spit in his Pace; but the Jews do not understand the Text so. The Hebrew Word will be are it ber construction. However, it is a common thing with them, to perform things after the most easy manner, and so as to give the least Offence to the Person the Punishment is to be inflicted upon: And for this, they pretend to bave the Tradition not only of the Elders, but also of Moses himself. See Cocceius's Excerpta Gemara, at the end of Sanhedrin and Maccoth. Ockley.

188 The History of Part IV. before him in the presence of the Elders: verf. 9. Then Iball his Brother's Wife come unto him in the presence of the Elders, and loofe his Shoe from his Foot, and spit in his Face, &c. Which is done after this manner. Three Rabbins, and two other Witnesses, go the Evening before to chuse a convenient Place for the performance of this Ceremony. In the Morning, when they come out of the Synagogue, the People flock together to the Place, where the Rabbins and the Witnesses go to take their Seats. Then the Widow and the Brother-in-Law make Appearance, and declare that they are come to be fet at Liberty. The Principal Rabbin, after having ask'd a great many Queftions, exhorts the Brother-in-Law to marry her: And finding him refolv'd to the contrary, after a second Examination, the BroCh.7. the Present JEWS. 189 Brother-in-Law puts on a Shoe which the Rabbins use to have for the same purpose, which will come upon any Foot; and then the Woman comes up to him, and with the Rabbins affiftance, fays in Hebrew these Words to him, out of verf. 7. of the fame chapt. My Husband's Brother refuseth to raise up unto his Brother a Name in Israel; he will not per-form the Duty of my Husband's Brother. And he answers her with these Words of vers. 8. I like not to take her. Then she stoops down, and unties and puts off his Shoe, and throws it upon the ground, and spits before him; and the Rabbin faying the Words before her, fhe goes on, and fays, So shall it be done upto that Man, that will not build up his Brother's House: And his Name shall be call'd in Israel, The House of him that hath his Shoe loofed. Thefe Words

Words the repeats three times, and the Standers-by cry out every time, He that hath his Shoe loofed. Then the Rabbin tells her that the is at liberty to Marry again; and if the delires a Certificate of her being thus at Liberty, the Rabbins give her one. All these things, and abundance of other little Niceties and Ceremonies, which are us'd upon this Occasion, are founded upon the fore-mention'd Passage of Deuteronomy, if it be attentively consider'd.

V. And because when this Case of Ibum happeneth, the Woman can neither have her Dowry, nor be married again, without being thus set at liberty. There are some Brothers-in-Law that vex their Sisters in-Law, and hold them off a long time, on purpose to get some Money of them. Upon which Account, a great many, when they marry their Daughter

Words

to

ch. 8. the Prefent Jews. 191 to a Man that has Brothers, take a Bond of the Brothers, that if e'er Occasion should happen, they shall set the Woman at liberty for nothing. Others oblige the Husband, whenever he shall fall dangerously ill, so that the Physicians give him over, to give his Wife a Bill of Divorce, that she may not be at the Disposal of his next Relation.

#### CHAP. VIII.

Of Circumcision.

STOR BE SOLDANDED BY THE TARREST STORY

I. WHEN a Man has a Son born, his Friends come and make merry with him, and wish him Joy; and some use to put little Papers in the sour Corners of the Woman's Chamber which is newly brought

Adam and Eve, Away \* Lilit, together with the Names of three
Angels; to preferve the Child, as
they fay, from Witchcraft. But
no body is oblig'd to observe this,
it being grounded upon no Precept, but is rather a Vanity and
Superstition.

II. The Father is oblig'd to have his Son Circumcis'd on the Eighth Day, as Abraham was commanded, Gen. xvii. He that is eight days old, shall be circumcis'd among you: which is repeated again, Levit. xii. And in the eighth day the flesh of his foreskin shall be circumcis'd. This may not be done

<sup>\*</sup>Lilit, according to the Jewish Fables, was Adam's first Wife, who desiring to be Mistress, and refusing to submit to Adam, left him, and vanish'd away in the Air, by a Magical Secret; they take her for a Night Spectre, which is an Enemy to Persons that Ly in, and Children newly Born. This is that which the Latins call Striges, Lamir, F. Simon.

Ch. 8. the Prefent JEW S. before the eighth day; but if they perceive the Child to be weak, they

defer it till he is well recover'd. I say h has a say say say

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III. The Night before the Circumcifion is call'd the Watching Night, because those that belong to the House watch all Night, to look after the Child; and that Evening, the Father's Friends come and visit him, and the Women go to the Mother, and spend the Evening in Merriment and 

IV. They are provided before hand of a Godfather, who is to hold the Child whilst he is circumcis'd; and a Godmother who carries him from the House to the Synagogue, and back again. These for the most part are Relations of the Father and Mother. They also make choice of a Circumcifer, whom they call Mohel; which may be whom they please,

pro-

194 The History of Part IV.

provided he is expert in the Business: and they reckon it a matter of the greatest Merit to be a Circumciser; and if the Father be one, he may circumcise his own Child himself.

V. In the Morning, they fit, either in the Synagogue, or elfe in the House, if they design to circumcife him there, two Chairs with Silk Cushions: one for the Godfather, to fit in whilst he holds the Child to be circumcis'd; the other, some say, is for the Prophet Elias, whom they believe to be invisibly present at all Circumcifions; as having been jealons of the Observation of the Covenant of Ifruel, as we read in the first Book of Kings. There are a great many People prefent, and the Circumcifer comes with a Charger, in which are his Instruments; as, the Razor, Astringent Powders, Lint, and Oyl of Rofes:

Ch.8. the Present JEWS. 195

Roles: some use to get a Dish with Sand in it, in which they put the Foreskin that is cut off. They sing some Hymn, till the Godmother, accompanied with the Women, bring the Child in her Arms, whom she delivers at the Door of the Synagogue to the Godsather; and then all that are present cry out Baruch aba,

that is, Welcome.

VI. Then the Godfather takes his Seat, and places the Child upon his Knees, and the Circumcifer unswaths him, and some make use of Silver Pincers, to take up so much of the Foreskin as they design to cut off. The Circumcifer takes his Razor, and says, Blessed art thou, O Lord, who hast enjoyed us Circumcision, and cuts off the thicker Skin of the Prepuce; and then with his Thumb-Nails tears the thinner Skin which remains. In the mean

The History of Part IV. 196 time, the Father gives Thanks to God for this Precept: and the Standers-by pray, That as he had liv'd to fee him Circumcis'd, fo he may live to fee him Married. The Circumcifer goes on with his Bufiness, and sucks two or three times the Blood which flows plentifully from the Wound, and spits it into a Cup of Wine: then he puts upon the Wound Dragons-Blood, Powder of Coral, and other things that are good to staunch Blood, and Lints dipp'd in Oyl of Roses, and binds it up close, and then dresses him.

VII. After this, he takes a Cup of Wine, and having bleffed it, he fays another Bleffing for the Child, and gives him fuch a Name as his Father orders, faying these words of Ezech xvi. I faid unto thee when thou wast in thy Blood, Live: and at the same time wets the Mouth of the Child

Ch.8. the Prefent JEWS. Child with the Wine which he fpat the Blood into that he had fick'd out of the Wound. Last of all, they fay the whole hundred twenty-eighth Pfalm, Blefsed are they that fear the Lord, and walk in his ways, &c. This done, the Godfather returns the Child to the Godmother, who carries him to his Mother; and they all tell the Father, That they hope to fee his Son Married too. And then they go home.

VIII. Afterwards, the Circumcifer fends Sweet-Meats, or fome other Present to the Lying-in-Woman, and Relations, and Friends: and if the Parents of the Child are Poor People, they fend

them Money.

IX. That Morning the Father of the Child makes an Entertainment, and treats the Circumcifer, Godfather and Godmother, and Relations and Friends, after the best

best manner he is able. After Dinner, they add to their other Benedictions, some Prayers for the Child, that he may be Great and Prosperous, and one that sears God.

X. The Child is foon cur'd of the Wound receiv'd by Circumcifion, at most in 24 Hours: upon which account, some use to send their Friends and Relations a Present of Sweet-Meats on the third day, to congratulate his being heal'd.

XI. When a Girl is born they use no Ceremony, only that at the beginning of the Month, when the Mother is got up, and goes to the Synagogue, the Chaunter blesses the Girl, and gives her such a Name as the Father pleases. In Germany, the Chaunter goes home to the House, and lifting up the Cradle, blesses the Child, and names him. If a Child dyes uncircumcis'd, be-

Ch.9. I the Present Jews. 199
before it be eight days old, some
use to circumcise it with a Reed,
before they bury it.

# CHAP. IX.

### Of Redeeming the First-Born.

I. IF the first Child a Woman has, is a Boy, tho' the Father has had Children before, it belongs to the Priest, as I have already hinted, in Chapt. 1. of Part 1. This is commanded, Exod. xiii. Sanctify unto me all the First-Born, &c. and again, All the First-Born among st thy Children shalt thou redeem.

II. The Redemption is perform'd after this manner. When the Child is full thirty days old, they fend for any Priest of the Family of Aaron, whom the IA Fa-

200 The History of Part IV. Father of the Child pleases: A great many People come to the House, and the Father brings a Bason with a quantity of Gold and Silver in it, and fets it before the Priest, and delivers the Child into his Arms. The Priest calls the Mother, and fays, Madam, is this your Son? She answers, Tes. Had you never (fays the Priest nagain) any other Child, neither Boy nor Girl, False Birth nor Miscarriage? She answers, No. Then (favs the Priest) this Child belongs to me, as being the First-Born: and turning himself to "the Father, fiys, If you have a mind to him, you must redeem him. This Gold and Silver (fays the Father) is at your Service, upon the same Account. Will you redeem him then? Mays the Priest.) Yes, I will, fays the Bather.) Very well, (fays the

Priest with a loud Voice, turning himself to the Company) this

Child.

Cli. 9. the Present JEWs. 201

Child, as being First-Born, belongs to me; as it is faid in the eighteenth Chapter of Numbers, And those that are to be redeem'd, from a Month old shalt thou redeem, according to thine Estimation, for the Money of Five Shekels, &c. I take this by way of Exchange; and takes two Crowns of Gold, or thereabouts, according as he pleases, and returns the Child to his Father and Mother: and this Day they make a fort of Feasting-Day.

III. If the Father and Mother be of the Family of the Priests or Levites, they do not redeem their

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### CHAP. X.

Of their Teaching their Children, and when they come to Age.

A S foon as a Child can speak plain, the Father takes care to have him taught to read, and afterwards to construe the Bible in the Language of the \* Country where they live. And thus he is enter'd at first without the help of a Grammar, which they call Dichduch. Afterwards, when he he is about ten Years of age, he may may learn Grammar, if he has a mind to it: but now-a-days

That is, in the Language which they commonly use; for the Spanish Jews at London do not make their Children construe the Hebrew Bible into English, but into Spanish. See Part 2. Chap. 1. of this Book. Ockley.

Ch. 10. the Present JEWS. 203 that is very little us'd by the Fews throughout the World: but the greatest part of them read, talk, write, and compose, only by meer Practice, and espe-

cially the Germans.

II. Afterwards they begin to read some Expositor of the Bible, as Rabbi || Solomon, and fome Abridgment of the Rites and Customs, of the Rabbins, as, .. Rabenu Mose, and the like; which being all written and printed without Points, which are the Vowels of the Confonants; and the manner of Expression being very much different from the

|| He was a Frenchman, and has made Commentaries upon the Bible, and upon the Talmud : De Lyra has taken a great deal out of him. Idem.

<sup>†</sup> Hence it is, that there are so few Jews that can teach Hebrew, or Rabbinical Hebrew well, for want of Method. F. Simon.

<sup>..</sup> This is the Famous Rabbi Maimonides, who has made a Judicious Abridgment of the Talmud, written in pure and Rabbinical Hebrew. Idem. Scri-

Scripture, and being to be learn'd only by † Rote, makes em very difficult to learn.

II. Those Young Men who have Good Parts, go on immediately to the Misnah, and other things belonging to the Talmud, which they reckon the Foundation of all, and the Best Study. Others apply themselves to other Sciences, as I have observed in Chap. 2. Part 2.

IV. When a Lad is thirteen Years old, and a Day, he is reckon'd a Man, and is oblig'd to observe the Precepts of the Law: upon which account, he is call'd Bar Mizrà, tho others call him \* De Minian: He is of age to

† One might, not withflanding, reduce the Rabbinical Hebrew to Rules of Art, and make Grammars for it, but it is hard. Idem.

Book of R. Moles, intituled Minian hummitleut; that is, the Number of Precepts which the lews are oblig'd to observe: F. Simon.

manage Business, and his Contracts are valid; for he is no longer subject to his Tutors, if he had any. In short, he is absolute Master of himself in all things, both Spiritual and Temporal.

A Girl is a Woman, at Twelve

Years and an half.

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#### CAAP. XI.

and distinguishing reports

Of the Respect which they pay
to their Parents, Masters,
Religious, and Aged Persons.

I. A MONGST the Jews, the Children have a great Obligation upon them to Honour their Father and Mother: Exodus xx. Honour thy Father and thy Mother: and the Rabbins have

have very copiously explain'd the Particulars of this Duty, both as to what Respect they are to pay them whilst living, and also after their Decease.

II. They also teach, how the Father ought to behave himself towards his Son, especially when he is grown up; that he may not give him any Occasion to fail in

his Duty towards him.

III. From the fame Words of Exodus they infer, That every one is oblig'd to Honour his Elder Brother, and his Motherin-Law: They hold, That his Master, who has instructed him in Religion, ought to be more Reverenc'd than his Father; because he receiv'd only his Being from his Father, but his Well-Being from his Master. Next, Religious and Learn'd Persons must by all means have Respect shown them, both in Words and 97 N Actions; Actions; and all Old People, as they are commanded, Levit. xix. The Rabbins fay, That Respect ought to be paid to every Ancient Man, tho' he is no Jew; as having been a Citizen of the World a long time, and one that has pass'd through a great many. Occurrences, and consequently, made Wise by Experience, Job xii. With the Ancient is Wisdom, and in Length of Days, Understanding.

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## The Present Jews.

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#### PART V.

#### CHAP. I.

Of the Jewish Hereticks, particularly of the Carraim.

THERE were among the Jews, a little before the Destruction of the Second Temple, several forts of Hereticks, of which I shall say nothing; because my Design in this

this present Undertaking, is to speak only concerning Things Present. Of all the Hereticks which were in those days, there is only one that has \* continu'd down to our Times. Those of this Sect, tho Jews, and Observers of the Law of Moses, are nevertheless by them accounted Hereticks, and are call'd † Carraim, a Name deriv'd from Michra, which signifies, The Pure Text of the Bible: Because they hold, that we are

<sup>\*</sup> The Author has forgot the present Samaritans.' See the Supplement. F. Simon.

f Our Author's not mentioning the Samaritans, is not an Overfight; for he had undertaken only to give an Account of the Present Jews, which the Samaritans are not: for the they have the Law of Moses, yet they are nevertheless no Jews, but the Offspring of the Inhabitants of Babylon, Cutha, and Ava, and those other Nations which Shalmanezer King of Assyria planted in the Land of Canaan; in the room of those Israelites which he carried away captive, 2 Kings xvii. Ockley.

oblig'd to Observe the † Pentateuch only, as it is and lies in the bare Letter: neither do they admit, nor will they hear of any Interpretation, Gloss, or Constitutions of the Rabbins whatsoever.

II. They are certainly Sadduces reform d, in that they follow their Doctrine, in admitting only the Letter of Scripture: But whereas the Sadduces deny'd the Immortality of the Soul, and consequently Hell and Paradise, Purgatory and the Refurrection of the Dead, and other Articles. The Carrain perceiving, that the persisting in these Opinions would render them odious to Persons of all Persuasions whatsoever; (since not only the Jews, but all

<sup>†</sup> This is not true, as we shall fee anon; particularly in the Supplement; where I have corrected a good many things, contrary to the ordinary Sentiments which People have of the Carraits, F. Simon.

Others

. Ch. r. the Present JEWS. 211

others at this day, do unanimously believe these Truths) have submitted to the Belief of them; and have also received some very Ancient Traditions, to render themselves less odious to the Jews, under which Name they always pass: Tho it is most certain, that they are descended from, and were formerly the true \* Saddances.

III. There are of them in Constantinople, Cairo, and other Parts of the Levant, and in Muscovy; where they live after their own Manner, and have their Synagogues, and Rites, and Customs; call themselves Jews, and pretend, that they are the only true Observers of the Law of Moses.

IV. In all Places whatfoever, they are hated mortally by the

<sup>\*</sup>This is false: see the Supplement. F.Simon-Jews,

Jews; whom they call Rabbanim, that is, Followers of the Doctors. These latter hate the Carrain to that degree, that they will not Marry with them, nor keep them Company, if they can help it: but look upon them as Mamze. rim, or Bastards; because in their Marriages, and Divorce, and Purification of Women after their Menstrues, they do not observe the Constitutions of the Rabbins. And what is more, if any of the Carraites would turn, and join himself to the Rabbanim, that is, the other Jews, they will not receive him upon any Terms.

#### CHAP. II.

Treate, or an Inchanger, or a Week,

Of their Notions of Augury, Divination, and Magick.

I. THE \* Jews account it a great Sin to give Credit to any fort of Augury what foever; either Aftrology, Fortune-Telling, Geomancy, or Chiromancy, and all fuch Divinations.

II. And they reckon it still a much greater Crime for a Man to apply himself to Necromancy, Magick, Witchcraft, Theurgy, Conjuring of Devils or Angels, asking Questions of the Dead, and all such fort of things which are particularly express'd, Deuteron. xviii. There shall not be found among you, &c. any one that useth Divination, or an Observer of

<sup>\*</sup> This Chapter is not in the First Edition.

Times.

The History of Part V. 214

Times, or an Inchanter, or a Witch, or a Charmer, or a Consulter with Familiar Spirits, or a Wizzard, or

a Necromancer, &c.

III. They are also forbidden to Cut their Skins, to Dye it with Ink, or any other Colour: Te shall not make any Cuttings in you Flesh for the Dead, nor Print any

Marks upon you.

IV. The Rabbins have also forbidden a great many other Superstitions, which were pradis'd by the Idolatrous Amorites, and are -all'd by them, \* Darchi Aemori.

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<sup>\*</sup> Ways of the Amorites.

## CHAP. III Of their Profelytes.

I.TF any one has a mind to turn \* Jew, three Rabbins, or Perfons of Authority, are oblig'd to examine him strictly, and find out what Motives he had to take up this Resolution, and see if he did propose to himself some Worldly End; and this they must be fatiffied in, before they receive him. Afterwards, they in a ferious manner give him to understand, that the Mosaical Law is very strict, and that the Jews at prefent are abject, and despis'd; and persuade him, that it would be better for him to continue in the Condition he is in.

II. If notwithstanding this Examination, and their Remonstrance,

This Chapter is left out in the Second Edition.

he continues stedfast, they Circumcise him, and when he is well they Bath him all over in Water; which is always done in the presence of those same three Rabbins which examin'd him. After which, he is reckon'd a Jew, as well as the rest.

## CHAP. IV.

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Of Precepts relating to Women.

I. A LL those things are unlawful for the Women, which are forbidden the Men in the Negative Precepts: But as for the Affirmative Precepts, the Rabbins have declar'd, That the Women are not oblig'd to observe those which have a certain Time prefix'd for the Doing them; alleging the Weakness of the Sex, and

Ch.4. the Present JEWS, 217 and the Obedience which they owe to their Husbands, and the Obligation which lies upon them, to employ themselves in their Service.

II. There are only Three Precepts, which they are particularly oblig'd to observe. The First is, That they keep themselves at a Distance from their Husbands with all possible diligence, during the Time of their being Menstruous, till they have Bath'd themselves: Part 4. Chap. 5. The Second is, To take out a Piece of Paste, when they knead their Dough, which us'd formerly to be given to the Priest: Part 2. Chap. 7. The Third is, To light the Lamp on Friday-Evening for the Sabbath, as I have already observ'd, in Part 3. Chapt. 1.

III. Nevertheless, there are fome Women that have more Devotion than Men; who do not

K only

only take care to bring up their Children well, but are also a means to restrain their Husbands from Vice, and incline them to Virtue.

MVSEVMC HAP. V.
BRITANNICVM their Slaves.

I. THERE were in Ancient Times a great many Particulars to be observed, relating to Slaves which were in the possession of a Jew; whether the Slave, himself were a Canaanite, as we read Exod. xxii. Now-adays, if they buy any in the Levant or Barbary, they keep them, make use of them, and sell them again, according to the Custom of the Place where they live; and if the Slaves be willing to turn Jews,

Ch.6. the Present JEWS. 219
Jews, they Circumcife them, and
Bath them, and so set them at
Liberty.

#### CHAP. VI.

Of Confession and Penance.

ner of Confession, but what is in their Prayers to God; and they use of course a certain Form of Confession compos'd alphabetically, which is call'd Viddui; that contains under every Letter one of the Greatest Sins, and which Men are most apt to commit. But those who can do it, specify under its proper Head, in such a Letter, that particular Sin which they are guilty of.

II. They use this Confession every Monday and Thursday,

K 2 every

every Fast-Day, and especially on the Fast of Pardons, which I have already given an Account of, in Part 3. Chap. 6. they repeat it a great many times. They use it also when they are Sick, or in any Apparent Danger; and there are some that say it every Morning when they rife, and every Even-

ing when they go to Bed.

III. Three Days fet apart for Penance, are from the first of the Month Elul, to the Day of Pardons; and much more, from the Beginning of the Year to that Day. But no Time is amifs, for him that feels his Conscience Burthen'd. He that does not know how to go about it himself, advises with some Rabbin; or if he does understand any thing, he reads Books which shew what Degrees of Penance are proper for fuch and fuch Sins; whether Fasting, Whipping, Abstinence, Alms, Ch.7. the Present JEWS. 221
Alms, Prayers, Works of Charity, or the like; that so he may suit his Penance to his Offence, as as much as possible.

#### CHAP. VII.

Of Sickness and Death.

I. THEY reckon it an Extraordinary Good Work, to Visit the Sick, and Assist them to the utmost, in all their Necessities.

II. When any one thinks himfelf in danger of Death, he fends
for about Ten Persons, or more or
less, as he pleases himself, of which
one must be a Rabbin; and repeats in their hearing the aforemention'd general Confession, to
which he adds a Prayer to God;
beseeching him to restore him to
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his Health; or if it pleases him, to take him out of this Life; he recommends his Soul to him, and defires that his Sins may be expiated by his Death. Then if he wants any Advice, or has any Secret to communicate to the Rabbin, he does it. Then he asks Pardon of God, and of all those whom he has offended; and pardons all those that have offended him, even his very Enemies. he has Children and a Family, he calls them to the Bed-side, and gives them his Bleffing: if he as any Father or Mother, he receives their Bleffing. Last of all, if he has any thing, he makes his Will, and disposes of what he has as he pleases.

III. Some will be Pray'd for publickly in the Synagogue, and change their Name, in Token of Changing their Lives; and both promite, and give Alms Ch.7. the Present JEWS. 223 to the Synagogues, and the Poor.

IV. When the Sick Person is near Death, or in apparent danger, they do not leave him alone, but they have fomebody attending near the Bed, to look after him both Day and Night: and they account it a Good Work, to be present when any one gives up the Ghost; especially if it be a Person of Learning, and an Honest Man. Observing that Pasfage, Pfal. xlix. 9. That he should still live for ever, and not see cor-ruption; because he seeth the Wise Men dye. He that is present when the Sick Person expires, rends his Cloaths in some part or other, according to Ancient Custom.

V. In some Places it is cufromary, both for those of the House where any Person dyes, and those in the Neighbourhood, to throw into the Street all the

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Water which they have in their Houses; which they believe was an Ancient Custom, us'd to give notice that there was somebody dead in that Quarter.

#### CHAP. VIII.

Of Death and Burial.

I. WHEN any one is dead, they lay the Corps upon the Ground, wrapp'd up in a Sheet, with the Face cover'd, and fet a Wax-Candle at the Head, plac'd in a Pitcher, or Earthen Veffel, full of Ashes.

II. Soon after, they fet about the making Linen-Drawers for the deceas'd, and fend for People to help them. The Women, for the most part, account it a Deed of Charity, to help in such a Case.

Then

Ch. 8. the Present JEWS. 225 Then they wash the Body well with hot Water, which has Camomil and dry'd Roses in it; and put him on a good Shirt, and the Drawers; to which some add a little Rochet made of fine Lawn, and his Taled, or square Vest with Fringes, and a white Bonnet upon his Head. Thus he is put into a Coffin made fit for him, with a white Linen Cloth under him, and another above him: and if he is a Person of Note, they make his Coffin sharp-pointed: and if a Rabbin, they lay a great many Books upon the Coffin, which is cover'd with a \* black Cloth, and so carry it out of the House.

III. Then all the People round about come together; and because

<sup>\*</sup> This Custom, and a great many others which our Rabbin has observed, are not in use but in certain Places. The Jews themselves have borrow'd some of them from the Countries where they live. F. Simon.

Work and accompany the Deceas'd, to carry him to the Grave; every one puts his Shoulder to the Cossin, and so they take it by turns. In some places they carry lighted Flambeaus after the Corps, and sing Mournful Songs; in other places it is not so. The Relations follow next the Corps,

in Mourning.

IV. Thus they convey him to a Burying-Place, which is always a Field fet apart for the same purpose, which they call Bet achaim, that is, The House of the Living; reckoning the Dead alive, in respect of their Souls. When they have fet him down, if he is a Person of Credit, there is one that makes an Oration in Commendation of him. Then they fay certain Prayers, which begin with these words of Deuteronomy, chapt. xxxii. He is the Rock.

Ch. 8. the Present J ws. Rock, his Work is perfect; for, all his Ways are Judgment; which they call Zidduch addin, Justice of Judgment. Then they put a little Bag of Earth under his Head, and having nail'd up the Coffin, they carry him to his Grave, which is a Pit made fit for him, near the Place where the rest of his deceas'd Relations are buried. In fome Countries, when they have fet the Coffin down near the Grave; if it be a Man, ten Perfons go round the Coffin feven times, faying a Prayer for the Soul of the Deceas'd, but in other places this is not practis'd. Then ne nearest Kinsman rends his Cloaths a little, and they put the Deceas'd into the Grave, and every one throws a Shovelful or an Handful upon him, till he is quite cover'd.

V. They account it a Sin, either for Men or Women to fcratch fcratch themselves, or pluck off their Hair upon this Occasion; whether it be when the Deceas'd is present, or after he is buried; as we read, Deut. xiv. Te shall not cut your selves, nor make any baldness between your Eyes, for the Dead.\*

VI. As they come from the Grave, every one plucks up two or three Handfuls of Grass, which he throws behind him, saying these words of Psal. lxxii. ver. 16. And they of the City shall flourish like the Grass of the Earth; in token of the Resurrection. Then they wash their Hands, and sit down and rise up nine times, saying Psal. xci. He that dwelleth in the secret of the Most High, &c. and so go home. This is the most general Practice, tho' in some Places there is some little difference.

<sup>\*</sup> This Paragraph is not in the First Edition.

## CHAP. IX.

Of Mourning, Prayer for, and Commemoration of the Dead.

I. THE near Relations of the Deceas'd, that is, Father, Mother, and Children, Husband and Wife, Brothers and Sifters, when they are return'd to the House, sit down together upon the Ground, and take off their Shoes; and their Friends fend in to them Wine, and Bread, and hard Eggs; and they eat and drink, according to that which is written, Prov. xxxi. 6. Give Strong Drink unto him that is ready to perish, and Wine unto those that are of heavy Hearts. Let him drink and forget his Poverty, and remember his Mifery no more. He that fays Grace, adds to it some Words of ConConfolation. In the Levant, and many other Places, near Relations and Friends use to send in to the Mourners Dishes of Meat, every Morning and every Evening, during the space of seven Days, and then come and eat with them, and comfort them.

II. As foon as the Deceas'd is carried out of the House, they roll up the Bedding and Coverlets upon the same Bedstead, and set a Lamp at the Bed's-head, which burns all the seven Days

following.

a-kin to the Deceas'd as has been faid, continue in the House seven days; and every day they sit upon the Ground, and so eat in that manner. Only on the Sabbath they go with some Attendance to Prayers, and are upon that Day visited more, and comforted by their Friends: And all these seven Days

Ch.9. the Present Jews. 231

Days they are forbidden all manner of Business and Work; neither may any of them lie with his Wife. There come at least ten Persons to go to Prayers every Morning and Evening with these Mourners, who do not stir out of the House all the while. To the usual Prayers, some add the forty-ninth Psalm: Hear this all ye People, give ear all ye Inhabitants of the World, &c. and Pray for the Soul of the Deceased.

IV. They use to wear dark Cloaths, because its a received Custom in most Countries; not that they have any Precept for it.

V. When the feven days are expir'd, they go abroad; and a great many use to set up Lights in the Synagogue, and have Prayers said, and promise Alms for the Soul of the Deceas'd; and this they do again, at the end of

the

The History of Ch. 9. 232 the Month and Year. If the Deceas'd be a Rabbin, or a Man of Note, they have at these Times Funeral Orations made for him,

which they call Esped.

VI. The Son uses to say the Prayer call'd Cadife every Morning and Evening, for eleven Months together, for the Soul of the Father or Mother deceas'd; and fome use to Fast yearly upon that Day their Father or Mother died.

VII. In a great many places they cover the Grave with a Marble, upon which they write an Epitaph, fome one way, and fome another, in Verse or Prose, with the Name of the Deceas'd, and fomething in Praise of him; and the Day, Year and Month when he dy'd.

#### CHAP. X.

Of Paradise, Hell, and Purgatory.

I. I TAVING mention'd their Praying for the Souls of the Dead, it remains that we give the Reason of it; which is this: They hold, that there is a Paradise for the Souls of Good Men, which they call \* Gan Heden, where they enjoy Glory in the Presence of God. As for Hell, which they call † Gheinam, they believe that the Souls of the Wicked are tormented there, with Fire and other Punishments. That there are some condemn'd

<sup>\*</sup> Garden of Pleasure.

t so they pronounce in Chaldee, whereas it is Gehinnom in the Hebrew. This is the Valley of the Children of Hinnom, the History of which is Famous in the Bible; from whence the word Gehenna, which fignifies Hell, is deriv'd. F. Simon.

to be punish'd after this manner for ever, without any hopes of coming out; and that others continue there only for a certain Time, and this they call Purgatory; which is not distinguish'd from Hell in respect of the Place, but of the Time.

II. They hold, that no Jew, unless guilty of Heresy, or certain other Crimes specified by the Rabbins, shall continue in Purgatory above a Twelvemonth; and that these are the greater Number: and that there are but sew that abide for ever for their Sins in Hell.

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## CHAP. XI.

Of Transmigration, Resurrection, and Judgment.

I. THERE are a great many

of the Jews which embrace the Pythagorean Opinion,
that the Souls of Men return
feveral Times into this World,
passing from one Body to another, which they call † Ghilgul; and endeavour to prove
it by several Texts of Scripture, especially out of Ecclesiastes
and Job. But there are also a
great many, which do not believe
it; for it is no such Article of
Faith, as to make him that does
not believe it, an Heretick.

<sup>\*</sup> This is not in the Second Edition.

<sup>†</sup> Rolling. As if the Souls did nothing but roll perpetually, out of one Body into another. F. Simon.

II. They believe the Resurrection of the Dead, and it is one
of the Thirteen Articles of their
FAITH; and accordingly they
expect that the Dead shall arise,
both Souls and Bodies, and be
Judged by GOD at the Last
Day: Dan. xii. 2. And many of
them that sleep in the Dust of the
Earth shall awake; some to Everlasting Life, and some to Everlasting
Shame and Contempt.

## CHAP. XII.

Of their Thirteen Articles of Faith.

\* HAVING discours'd, to to the best of our Knowledge, of all the Customs, and

<sup>\*</sup> This whole Chapter is left out, in the Second Edition.

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Manner of Living of the Present JEWS; in this last Chapter we shall give an Account of Thirteen Articles, which contain the Sum of their CREED, according to † Rabbi Moses the Egyptian, in in his Exposition of the Missia, Chapter Helech, of the Tract Sanhedrin: and it is received by all the Jews, without contradiction.

1.T HAT there is One GOD, Creator of all Things, the First Cause of all Beings; who can subsist, independent of the World, but nothing can subsist, without him.

II. That this God, the Creator, is One, Indivisible; and has such

des, or Rambam; that is no fay, Rabbi Moses Ben Maimon; who was the most Learned, and least Superstitious of all the Jews. F. Simon.

an Unity, as differs from all other Unities.

III. That he is Incorporeal, and and that no Corporeal Quality can possibly be imagin'd to be in him.

IV. That he was from Eternity, and that every thing besides him, had

its Beginning in Time.

V. That he is the Only Object of Worship; and that no other may be ador'd or observ'd, either as Mediators, or Intercessors.

VI. That there have been, and may be again, Persons disposed for the Receiving of the Divine Influ-

ence, that is, Prophets.

VII. That Moses was a greater Prophet, and was endowed with a different, and higher Degree of

Prophecy, than all others.

VIII. That the Laws which Moses has left, were all of them dictated by GOD, and that Moses put not one Syllable of himself: and also, that the Explication of these Precepts which

which they hold by Tradition, came all out of the Mouth of GOD, to Moses.

IX. That this Law is immutable, and that there may be nothing either added to it, or taken from it.

X. That GOD knows, and has regard to all Human Actions.

XI. That GOD rewards all those that Observe his Law, and punishes those who Transgress it: and that the greatest Reward is in the World to come, and that the Damnation of the Soul is the

greatest Punishment.

XII. That there shall come a MES-SIAS, who shall be more Worthy than all the Kings that were in the World before him. And tho' he defers his Coming, yet it may not be doubted, but he will Come; nor may any one prefix a Time for his Coming, nor endeavour to gather the Time of it out of the Scriptures. Besides, they they believe, that there is never more to be a King in Israe, which is not of the Race of David and Solomon.

XIII. That GOD will Raise the Dead: As I have said in the foregoing Chapter.

These are the Fundamental Points of the Jewish Faith, with which we shall conclude this Account of their Faith and Manners.

The End of the Fifth and Last Part.

#### HE

TWO NEWS

# SUPPLEMENT:

Concerning the

Carraites and Samaritans.

Written in French by Father Simon, and translated into English.

# CHAP. I.

Concerning the Carraites.

T would be a hard matter, to determine precisely the Time when the Sect of the Carraîtes began. Father Morin, who has handled this Question, fixes their Origin in the Eighth Century, immediately L after

after the Talmud was put out; and will have that great Work to have been Publish'd a great deal later than the Jens imagin. Upon the whole, the Origin of this Sect must be after the Talmud was Publish'd; for we don't find that the Name of Carraite was odious among the Jews before that time, which it has been ever fince. On the contrary, in former Times, they understood by the word Carai, one that was throughly vers'd in the Study of the Holy Scripture. The Origin therefore of this Sect was from hence: viz. Because the more understanding Part of the Jews in that Age, oppos'd an infinite Number of those Whimsies, which were vended under the specious Title of Mesaical Traditions; although the greatest part of them had no other Foundation, than the Ambition of fome

fome Doctors, who would have their own particular Decisions pass for Oracles pronounc'd upon Mount Sinai. Now when the Jews, who would not receive these vain Traditions, had recourse to the Holy Scripture, which they call Micra, to overthrow them, they were from thence nam'd Caraim: as we have some Protestants of our Times who call themselves Gospellers, because they hold; that we ought to rely upon the Gospel only, and reject Traditions.

II. Those Jews who stood up for the Talmud, us'd the others no better than Samaritans and Sadducees; not that they were so in reality, but because they follow'd them in their Opinion concerning Tradition, in which they could by no means conform to the Jews. So that in process of Time, there have been some Jews, who

have believ'd, that a Carraite was really a Samaritan, and Sadducee. And what has confirm'd them in this their Mistake, is, that they very rarely apply themselves to the Study History and Chronology. The Author of this Work, who knew that the present Carraites are not of the same Belief with the \* Samaritans, to reconcile this Difference, has made a New Sect of Carraites; as if the former had been meer Samaritans and Sadducees, and these latter had chang'd their Opinions, or were at least grown milder. But this Opinion of our Rabbin is founded only, as I have observ'd, upon the Ignorance of the Jews: and the Reafons he brings in behalf of his

Opi-

<sup>\*</sup> He should have said Sadducees, for our Anshor has no where mention'd the Samaritans. So Pare 5. Chap. 1. S. 11.

Opinion, are not sufficient to make it good.

III. Those Criticks of ours, who have endeavour'd to give an Account of the Carraites, upon the Credit of the Writings of the Jews, have fallen into great Mistakes; because the Rabbinites, who are their Enemies, do almost always abuse them. Father Morin has not gone that way, because he had a Commentary upon the Pentateuch, written by a Carraite: and I, having the same Manuscript in my hands, intend to give an exact Account of the Sect of the Carraites, and shew. the difference between them and the Rabbinites, or Jewish Doctors. I shall begin with what they believe concerning the Text of the Bible, because our Author, as to this matter, makes no distinction between them and the Samaritans, who receive only the Pentateuch:

teuch: and I perceive that there are a great many Learned Men now-a-days, who believe that the Carraites do very much differ from the rest of the Jews touching the Text of the Bible. I know not from whence a Doctor of the Sorbonne, their King's Professor of Hebrew, has taken what he has written not long fince upon this Subject, concerning the Carraites. He explains the word Carrain, or Carraites, in these Terms: That is to say, those who receive only the Confunants in their Bibles, and not the Points; because they believe that the Points come only from Tradition. And a little after he adds, That the Carraites have insensibly prevail'd among the Jews, especially among the Talmudists and Allegorists: and that they have also very easily believ'd, that the Books of the Law which have Points, are profane. There is scarce one Word true, 12.

in all the Discourse of this Learned Professor, as will appear by what follows.

IV. The Name of the Carraite who was the Author of that Commentary which I just now mention'd, is Aaron Ben Joseph, and liv'd toward the end of the Thirteenth Century. He approves of all the Books of the Bible which are receiv'd in the Jewish Canon, and calls them the Twentyfour, as the other Jews do. To diffinguish them from Human Traditions, he fometimes calls them Prophety, not being willing. to place the Word of Go D, and those of Men upon the same Level. Upon which account, he blames the Rabbinists, who make the Fables of the Talmud and the Conceits of their Ancestors, go hand-in-hand with the Sacred. Books of the Scripture. Besides, he lets us see, that the Carraites

do not, as some have faid, reject all forts of Tradition, but only those which are false and absurd; of which he gives fome Examples, in the beginning of his Work, where he has expos'd the Rabbinists. He relates the pleasant Account which these Doctors give of the Serpent mention'd in the beginning of Genesis: Forthe Rabbinists and Cabalifts fay, That he was as big as a Camel, that \* Samael was above, and that God himself got upon this Camel, and play'd upon him. In the same place, he mentions the Allegorical and Cabalistical Interpretations of these fame Doctors, which he substantially refutes, adding these words, In these sort of Expositions, and the like, they lean only upon the Authority of their Fathers. Afterwards,

<sup>\*</sup> The Devil.

inveighing against such as abuse the Word of God, after this manner, Wo be to him, (says he) that has the Impudence to use it thus.

V. That he may make it appear, That they do receive fuch Traditions as are reasonable, and well-grounded; he distinguishes between Traditions that are certain and constant, and those that are false and dubious. And it feems, that the Marks which he has given to authorize a Tradition, are the fame which the Judicious Vincentius Lirinensis has describ'd. He does not then make Profession of receiving the Scripture only, but of hearing Reason too; and fuch Tradition as has been always constant, and not of Modern Invention: He pays a Deference to the Doctrine of the Ancients, when it does not at all vary from, but is exactly conformable

to these Good Writings, which have not at all follow'd the Humour and Inconstancy of Men, and which all the Jews approve of. 'Tis according to this Principle that they receive all the Books. of the Bible, as well as the Rabinifts: And, what is more to be wondred at, they receive them Pointed in the fame manner as. they are at this Day. For they have no other Copy, but that of the Masorites. And if they have fometimes different Readings; that is, only they are Criticks; as just as the Rabbins, Juda, Jona, Abenezra, Kimchi, Abenmelek, and other Grammarians of the Rabbinifts do.

VI. This Carraite of ours, who fearches, with a great deal of Application, the Literal Meaning of the Text, produces oftentimes Various Readings, in order to make Choice of the Best: And in

this

this respect, he is conformable to the Rabbinist-Criticks, who do the very same. He keeps close to the most minute Grammaticisms; in order to the drawing a good Sense from the Letter of the Text. But it would be to no purpose to produce Examples of this, because 'tis a Method he makes use of throughout his whole Work.

VII. I shall not spend any more-time in resuting the Opinion of those, who believe that the Carraites have other Copies of the Bible different from the Common ones: For tis sufficient to have said, that they receive not only the XXIV Books of Scripture, as all the other Jews do, but also make use of the Hebrew Copies, as they are at this Day, with the Points of the Masorites.

VIII. Their Divinity is not at

Fows,

Jews, only 'tis more pure, and free from Superstition; for they give no Credit to Cabaliftick Explications, nor Allegories which have no Foundation. As for other things, our Carraite shows us plainly what his Belief was touching the Nature of the Soul, and the Other Life; in the Place where he explains these Words of Genesis, Let us make Man after our own Likeness: The Spirit of Man, fays he, comes from things above, and his Body has the Nature of things beneath: For his Soul, adds he, subsists as the Angels do: and a little after, The World to come was made for the Soul of Man. You fee, these Opinions are opposite enough to those of the Sadducees, and prove plainly, That all the Errors which they charge the Carraites withal, are meer Calumnies.

IX. One

IX. One might make a long Discourse concerning the Customs and Ceremonies of the Carraites, but I believe it will be fufficient to fay in general, that the Carraites reject all the Constitutions of the Mishnah and Talmud, if they are not agreeable to Scripture; and cannot be drawn from thence by necessary and apparent Confequence. I shall only produce three Authentick Examples. The first concerning the Mezuzot, or Parchments which the Jews fasten upon every Door where they use to go out and in. The fecond concerning the Tephillin, or Phylacteries, of which there is mention made in the New Testament. The third, concerning their being forbidden to eat Milk and Meat, at the same time. Now though the two former feem to be expressly and formally commanded in Deuteronomy; where, speak-

speaking of them both, it is said, Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes, Chap. vi. And thou Shalt write them upon the Posts of thy House, and on thy Gates, Chap. xi. Our Carraite, notwithstanding, in his Explication of thefe Words, fays, that this is a fort of Figurative Expression; and that when God commanded to write them upon the Doors, he only would have usto understand, that both at our coming in and going out, we ought to have them present in our Minds. By this, the Carraites avoid a very great Number of Geremonies, not to by Superstitions, which the Remainiffs have invented concerning these Mezuzoth and Tephillin. Hence it is also, that when the Carraites fee the Rubbinists say their Prayers, with these Tephillin ty'd to their Heads,

as they are defcrib'd in Chapt.xi. of the First Part of this Work, they cannot forbear laughing at them, and calling them Bridled Affes. Nor have these Tephillin met with better Quarter from S. Jerom; for, in explaining the Words of the Gofpel, Matth. xxiii. where there is mention made of the Phylacteries, he fays, The Pharifees, interpreting this Paffage ill, use to write the Decalogue of Moses upon Parchment, which they roll'd up, and ty'd to their Forehead, and made it into a fort of Crown round their Head; that they might have them always before their Eyes.

X. The third Instance is taken from a Negative Commandment, not to eat Flesh, and any thing made of Milk at the same Meal; sounded upon this Passage of Exodus, Thou shalt not seeth a Kid in his Mother's Milk. But our Carraite gives no credit to Traditions which

which put an Interpretation upon this Place so different from the Literal Sense; and believes that this Passage is explain'd by that where it is said, speaking of a Bird's-Nest, Thou shalt not take the Mother with the Young-ones. And if any one urges this to the Rabbinists, as I have done; they answer, Ameru hacamenu: Our Masters have said so; believing, that the Interpretation of their Fathers is nothing inferior to the Text of the Bible, and that God deliver'd this Interpretation to Moses upon Mount Sinai.

XI. I shall not insist upon the other Precepts, which are numberless; because the greatest part of them are taken out of the Explications of the Rabbinists, which the Carraites do not receive at all. They do not consult the Text of the Bible with the same View which the Rabbins do; who upon every

every little Occasion, delight in finding out New Decisions. The Carraires make use of their Reason in the Reading the Scripture, and interpret it by itself; and that which follows, by that which goes before. In a word, they reject every thing, which they cannot learn either from Scripture, Reason, or constant Tradition.

XII. However, the Carraites, as they lay claim to Good Sense, so they do also very easily comply with certain Points of Discipline and Practice observ'd by the Rabbinists, tho' they know very well at the same time, that the Scripture has order'd otherwise. For Instance, they sollow their Calendar, and the Supputations of Rabbi Hillel; because being oblig'd to make use of some one or other, they have prefer'd this before the rest; as some Protestants make use of the

Reform'd Calendar, tho' they do not approve of it in all things.

XIII. They do not only conform to the Rabbinists in their Manner of Circumcision, but sometimes employ them to Circumcife their Children. Notwithstanding Circumcision is plainly set down in Scripture, but the Manner of Circumcifing is not. For Instance, the Turks and Jens, who Circumcife, do nevertheless differ in the Manner: For the Turks, after they cut off the Skin touch it no more; but the Jews tear, with their Thumb-Nails, the edge of the Skin which remains after Circumcifion, in feveral places. I believe that this is the Reafon, why the Jews, who are circumcis'd, grow well fooner than the Turks.

XIV. The Carraites also make use of the Taled, of which our Author has spoken in the First

Part

Part of his Book: However, their Taled is something different from that which is us'd by the Rabbinists; for it is cut after a more paticular fashion, and the Strings which hang down by way of Tust, are of a different manner.

XV. I shall only add to this which I have faid of the Carraites, (waiting till an Opportunity shall offer itself for me to fay more) that our Carraite never expresses the Name Jenova, or the Tetragrammaton, by these common Letters, Yod, He, Van, He; but only by these three, Tod, Van, Tod. Which makes methink, that the Carraires did not read Jehova as. it is in our Bibles, but Jave; which is the fame way of Reading that Theodoret attributes to the Samaritans; at least one may fay of it, that it is a Contraction of the Name Jehova, as we may fee, that the other Jews write it often with 2 or 3 Tods. XVI.An

XVI. As for what our Author fays, that the Rabbinists hate the Carraites to fuch a Degree, that they use them as Bastards, and will not Marry with them; and if any of them would turn Rabbinist, they will not receive him: it is great Proof of the Affection which the Rabbinists have for the Traditions of their Fathers. However, I have been inform'd, that in the Levant, when any Carraite has a mind to turn Rabbinist, and have Children which shall be reckon'd Rabbinists; they make him Marry a Slave, and the Children which he has by her, are not reckon'd Mamzerim, or Bastards, but true Rabbinist-Jews.

# CHAP. II.

Of the Samaritans.

L' IS to be wonder'd, that the Author of this Bookhas faid nothing concerning the Samaritans; especially when he promis'd to give an Account of all the Hereticks which are at this present among the Jews. 'Tis true,' tis a long time since they were separated one from another; but fince this Schism continues still, he might have faid fomething concerning it. I shall not here give an Account of the Original of the Samaritans, for that is fet down at large in the Bible; and there is no Question to be made, but those Persons who go still by that Name, in several Parts of the World, are of the fame Sect: So that I do not prepretend to speak of any but these last, whose Memory has been renew'd in our Time, upon the Account of their Pentateuch, which is printed in M' Le Jay's Famous Bible, and in the English

Polyglote.

II. The present Samaritans live at Gaza, Sichem, [Naplos,] Dama-Teus, Cair, and other Places of the East; where they have High-Priests, which they pretend are descended from Aaron. Their Temple, or rather their Chapel is upon Mount Garizim, where they offer Sacrifice: Joseph Scaliger, who knew that, wrote to the Samaritans of Egypt, and to the Chief-Priest of all the Sect, who lives at Sichem. They, on their part, answer'd all the Difficulties which Scaliger had propos'd to them in his Letters. These Answers of theirs were dated in the Nine hundred ninety eighth

Mahomet, which answers to the Year of our LORD MD XC, but they never came to Scaliger's hands.

III. In the first of these Anfwers, which was written in the Name of the Affembly of Ifrael in Egypt; they testify, that they do keep the Passover yearly on the fourteenth of the first Month, upon Mount Garizim; and that the Name of him that executed the Office of High-Priest among them at that time, was Eleazer the Son of Phineas the Son of Aaron. Then afterwards, they answer the Difficulties which Scaliger had propos'd to them. But fince they are more handfomly decided in the Answer, written under the Name of the Chief-Prieft Eleazer, and the Synagogue of Sichem, directed to the fame Scaliger, I shall content my felf

felf with giving an account of this Letter, which will be sufficient to inform us what the Sect of the Samaritans is, at this day. This therefore is the Substance of

Eleazer's Answer to Scaliger.

1. The Samaritans observe the Sabbath with all the strictness commanded in Exodus. For ne'er a one of 'em stirs out of the Place where he is on that Day; only to go to the Synagogue, where they read in the Law, and fing Praises to God. On this Night they do not lie with their Wives; and they neither kindle any Fire themselves, nor employ any body. to do it for them: whereas the Jews break the Sabbath in all these particulars: For they go out of Town, have Fire kindled for them, and lie with their Wives, without so much as washing themselves after they have touch'd them.

2. They look upon the Passover, as the chief of all their Feasts. They bebegin it at Sun-set with the Sacrifice which is appointed for it, in Exodus. But they never sacrifice in any other Place, except Mount Garizim, where they read the Law, and pray to God: after which, the Chief Priest gives

a Blessing to the Congregation.

3. They keep also the Feast of Harvest, seven days: but they don't at all agree with the Jews, as to the Day on which it ought to begin; for these reckon from the day after the Solemnity of the Passover; whereas the Samaritans reckon fifty days, to the beginning of the day before the Sabbath which is in the Week of Unleaven'd Bread: and the day after the seventh Sabbath following, begins the Feast of Harvest.

4. They keep the Feast of Expiation on the tenth day of the seventh month. They spend the whole twenty four hours in Praying to God, and Singing, without eating any thing: For, except the Children which

which are at the Breast, all the rest fast; whereas the Jews excuse all from Fasting, that are under the age of seven years.

5. The fifteenth of the same Month, they celebrate the Feast of Tabernacles, upon the same Mount Gari-

zim.

6. They never defer Circumcision beyond the eighth day, as is commanded in Genesis; whereas the Jews do sometimes put it off longer.

7. They are oblig'd to Wash themselves the morning after they have
lain with their Wives, or if they
have fal'n into any Impurity by
night: and all sorts of Vessels, which
are capable of being defil'd, become so,
by their touching them before they
have wash'd themselves.

8. They take away the Fat of their Sacrifices, and give the Priest the Shoulder, the Cheeks, and the Belly.

9. They don't marry their Nieces, as the Jews do; and they have but

but one Wife, whereas the Jews have more.

Moses, and in Mount Garizim.
And whereas (say they) the Jews
place their Confidence in the Commands of Others, we do nothing but
what is expressly commanded in the
Law by the LORD, who made use
of the Ministry of Moses. The
Jews leave that which the LORD
has commanded in the Law, to follow
the Inventions of their Fathers and
Dostors:

find This is, in short, the Substance of the Answer which was given by the Order of the Chief Priest Eleazer, by his Secretary Abzehuta Ben Joseph Harmaque, an Inhabitant of Gaza. It is also observed, that this Chief Priest had a Son whose Name was Phineas, who executed the same Office in the presence of his Father; that they continue always

in this Holy Place, in the Presence of the Lord; that all that have any Business, resort to them from all Quarters: so that they govern all things according to the Rules

of Justice and Truth.

12. They reckon One hundred twenty two Chief Pontiffs, from Aaron down to them; of which they keep the Catalogue; and maintain, that the Jews have no Priefts of the Race of Phineas; and that they lye, in calling the Samaritans Cutheans; that they are descended of the Tribe of Joseph the Just, by Ephraim; that their Samaritan Characters, are those which God made use of in writing the Law, and that he gave them to Moses. To which, the Answer of the Synagogue of Egypt adds, that the Characters which the Jews make use of in writing the Law, are a Writing of Hidras, curfed for ever. IV. There

IV. There are a great many Reflexions might be made upon these Two Letters, which I leave to the Reader. I shall only observe, that the Samaritans are not at all infected with the Errors of the Sadducees, and that in this respect they are abus'd by the Jews. That which gave Occasion for this Calumny, is, that the Samaritans reject the vain Traditions of the Jews, as I have faid before, when I was speaking of the Carraites: and this is the Reason, why the Jews confound the Saman ritans with the Sadducees, and with the Carraites. For my part, I believe that we cannot at this present Time learn the Purity of the Jewish Law any where better, than of those Samaritans of Sichem. who still Sacrifice, according to the Ancient Institution, upon Mount Garizim, as Father Morin M ? and

and Mr. Peiresk have observ'd. It would be a curious thing, to fee the Place where they Sacrifice, and to observe its Form and Structure, its Orders and Proportions; and above all, the Dimensions, and the Measures, both of the Altar, and of the Vessels they use for the Sacrifices. It would be also a thing very well worth taking notice of, to fee their Chief Priest cloath'd in all his Sacerdotal Habit, especially on the Paffover-Day when he is affifted by all his Ministers. I wonder, that fome of our Travellers should not have had this Curiofity.

V. Part of what I have been faying concerning the Samaritans, is confirm'd by Benjamin the Jew, in his Travels. This Rabbin, who liv'd in the Twelfth Century, fays, that in his time there were not above an Hundred

Samaritans in the Synagogue of Sichem: Two hundred at Cafarea in Palestine; at the Synagogue of Ascalon about Three hundred; and at that of Damafous, between Three and four hundred. He observes also, that they have Priests of the Race of Aaron, which they call Aaronites, who never marry any Woman that is not of their own Family, that the Race of the Priesthood may not be confounded; that these Priests Sacrifice upon the Mount Garizim, where they have an Altar made of those Stones which the Children of Israel set up, after they had pass'd over Jordan. He adds, that these same samaritans are of the Tribe of Ephraim, and that they have the Sepulchre of Joseph the Son of Jacob, who they fay is their Father. In fine, he fays, that the Samaritans are very cautious, not to defile themselves M 4.

by touching any dead Body, or a Sepulchre; that they change their Cloaths when they go to the Synagogue, and wash themselves

before they put them on.

The Samaritans, boafting that they are of the Tribe of Ephraim, and the genuine Off-spring of Jacob, is no new thing, as we may observe in the Discourse of the Samaritan-Woman with our SAVIOUR, when she says, Art thou greater than our Father Jacob? As for the Sepulchers, besides what Benjamin has faid of 70feph's, the Samaritans do show round about their Temple the Sepulchers of their Prophets; and amongst others, Eleazar's and Ithamar's, Aaron's Sons, and that of his little Son Phineas. They pretend besides, to have the Tombs of Josbua and Caleb; and of two others, which they call Abinon and Joseph, Sons of Carath and and Parath. They keep also in their Temple an Inscription, which they take to have been written by Phineas, Eleazar's Son, fifteen years before the Children of Israel entred into the Land of Promise.

VII. Since the Calumnies withwhich the Jews charge the Samaritans, confute themselves, I shall not bestow any time in answering them. They do not only accuse them of Sadducism, but of Idolatry too; and fay, that they worship in their Temple the Image of a Pidgeon. Nor are they less unjust in saying, that the Samaritan Alphabet wants these three Letters, He, Heth, and Ain. Besides, that in the beginning of Genesis, instead of these words, God created, the Samaritans have put Asima Created. But my Eyes are Witnesses, that in this very thing they abuse M 5 them.

them. For we have at this prefent an Hebrew Pentateuch in Samaritan Letters, where these three Letters are. They have these three Letters as well as the Jews, and the word Elohim, GOD.

VIII.It is true, that the Samaritans do not hold all the Books of the Bible to be Authentick, but the Five Books of Moses only. They have indeed the History of Joshua, and a small matter of the other Histories of the Old Testament, but different from ours: and they don't give Credit to them, as of Divine Authority. In as much, as the Jewish Canon, which has fix'd the Number of the Books of the Bible, is considerably later than their Schism; as also, the greatest part of the same Books, which they believe were made to to uphold David's Posterity upon the Throne. Hence it is, that they speak of Esdras as of an Impostor, who

who has, they fay, quitted the true Hebrew Characters, and took others in their room, and which the Jews do still make use of to write the Text of the Bible. Indeed St. Ferom, and the most celebrated Criticks of our Time, are persuaded that the first Hebrew Characters were those of the Samaritans, and that Esdras, upon his Return from the Captivity, made use of those Characters which our Bibles are written in, which are Chaldean. The reason of his doing so, might be perhaps, to make still a greater distinction between the Jews and the Samaritans, than there was before; and that there might be nothing common between them. Besides, it might be done because the People were us'd to this fort of Writing during the Captivity, in learning the Language. That which makes this latter feem probable, is, because they were oboblig'd to Paraphrase the Hebrew in Chaldee, to understand it.

IX. There is no difference between the Samaritan and Jewish Pentateuch, but only in the Letters. The Samaritans, fays St. Jerom, have the Five Books of Moses written in the same Number of Letters that the Jews have; they differ only in the shape, and the Points. Instead of Point, there is in the Latin of St. Jerom the word Apex, which is a little Stroke, very fine; with which the Fens adorn certain Letters on the top, and stands above them like a Crown; they make use of it in the Books which are for the Synagogues, and in their Mezuzot. There is fome likelihood, that our Saviour meant these little Strokes, when be faid, Iota unum, aut unus Apex prateribit à Lege, Matth. v. for the Points which we have now, were not then in ufe.

X. But

X. But now when I fay with St. Ferom, that the Samaritan Pentateuch differs from the Jewish in the Characters only, this must not be understood strictly; but they ought to confider'd as two Copies drawn from the same Original, which each has wrote in his own Character: now 'tis impossible, that there should not, in process of Time, be Various Readings. St. Jerom has observ'd some. and fo have others done before him. And by observing all these Circumstances, one may reconcile those Disputes which have been, and are upon this Subject. For if those Greeks who acknowledge the Pope, should have a mind to write the Vulgar Latin in Greek Letters, and should make use of it after this manner, I don't at all doubt, but that, in a long fuecession of Years, there would be some \* dif \* difference between these Two

Copies.

XI. The Samaritans have not only the Hebrew Pentateuch in Samaritan Characters; but they have two Versions besides, one of which is written in Arabick,

<sup>\*</sup> Tho what F. Simon has faid here, may ferve to account for a great many of those Variations which there are between the Hebrew and the Samaritan Pentateuch ; yet there are feveral differences which cannot be reconcil'd this way. For instance, Gen. iv. 8. after these words, And Cuin faid unto Abel his Brother, the Samaritan adds. Let us go into the field: and in Chap. xxx, of Genelis, at the end of Verf. 23, the Samaritan adds, And the Angel of the Lord faid unto Facob in a Dream, and he faid, Facob: And he faid, here am I; and he faid,-lift up now thine Eye, and behold all the Goats which cover the Cattel are party-colour'd, spotted, and ring-streak'd; for I have seen all that Laban hath done unto thee: I am the GOD of Beshel, where thou anointed'it a Pillar, and where thou yowed it a Vow: Now therefore arise, go out of this Land, and return to the Land of thy Father, and I will do do good to thee : Which Words are omitted in all our Hebrew Copies in that Place, and occur with some small variation, in Chap. xxxi. verf. 11. where Jacob gives an Account to his Wives. and

and the other in Syriack, or Chaldee, which is the fame that is call'd the Samaritan Version, as if it were a Language by it felf; wheras it is only a fort of Syriack or Chaldee, which is nevertheles different from the Common Syriack. Thefe two Versions are written also in Samaritan Letters, and they rank them with the Text, in three Columns. Monf. Pewesk had a Copy of these Treatises, was a little imperfect. The Hebrew-Samaritan Pentateuch and the Samaritan Version are printed in Monf. Le Jay's Bible, and in the English Polyglott: and the Characters were made from a Copy of the Pentateuch, which is kept in the Library of the Fathers of the Oratory of Paris, near the Louvre. However, these Impressions do not preserve the Grandeur and Majesty of the Manufcript. There are besides thefe.

these, several Samaritan Books to be found now-a-days in Particular Libraries. But no Man made a more exact Search than Mons. Peyresk. For besides these Tritaples, he had a great many Fragments of particular Works, in a Language pretty different from the Common Syriack, which one may call Samaritan. In fine, if we may believe Postel, the Samaritans have Grammars too.

XII. Since the Samaritans write the Text of the Pentateuch with Points or Vowels, we cannot tell whether their Manner of Reading does agree with that of the Jews, which is now fix'd by the Majorites; it would be notwithstanding, a very curious thing to hear the Pentateuch Read by a Samaritan; to see if it were perfectly agreeable to the Jews Manner of Reading, which we follow exactly, because we have

no other. It is to be hoped, that fome Traveller, well skill'd in the Hebren Tongue, will one of these days satisfy our Curiosity in this Particular. Besides, the whole Church may receive from

thence great Advantages.

I do not think it to the Purpose, to talk of the Greek Verfion of the Samaritan Pentateuch, because any one that is never fo little acquainted with the Greek Fathers, knows wherein it confifts. However, we must take great care, that we do not confound the Body of the Samaritans with a certain Sect, the Ring-Leader of which was call'd Dositheus, or Dousis, as the Arabs call him. This Dousis, as a certain Samaritan fays, who has compos'd the History of his Country, alter'd the Text of the Pentateuch in a great many places; upon which account, he

was reprehended by the Chief-Priest. He had Scholars nevertheless, who made use of this corrupted Pentateuch; as may be seen at large, in Abraham Echellensis his Notes upon Hebedjesu. There is also in \* Photius mention made of one Dositheus, or Dostheu, who was a great Corrupter of Sacred Books; he was a Samaritan, and liv'd in the time of Simon the Sorcerer, and was Chief of thrt Sect of Samaritans which were call'd Dosthemians.

One of the most + Learned Men of our Times imagin'd that our Hebrew -- Samaritans Pentateuchs came from this Dositheus, but this Opinion has no appearance of Foundation; for the Hebrew-Samaritan Pentateuch which has been printed in our days, is the

<sup>\*</sup> Is bis Bibliotheque. † Usserius Armachanus. very

very same which is read in all the Synagogues of the Samari-

Now I know that some Perfons of Learning, especially in fuch Matters as concern the Eastern People, have been surpris'd, that any one should affirm, That the Samaritans have at this Prefent Time a Place upon Mount Garizim, where they Offer Sacrifice: Because, (fay they) Pietro della Valle, who has feen the Samaritans of those Parts, has taken no Notice of it in his Travels: And besides, the Extream Poverty to which they have been reduc'd for many Ages fince, has not permitted them to continue their Sacrifices: But without having any need to enquire into what Pietro della Valle has written concerning the Samaritans; and whether the French Translation of his Travels

is agreeable to the Italian; or even whether he inform'd himfelf concerning those Parts; or not: 'tis in vain to bring Rea. against Matters of Fact, which can easily be made appear. 'Tis certain, that in Scaliger's time the Samaritans of Naplos, i.e. Sichem, had Priests that did Sacrifice; for they defir'd of him by Letters, to fend them Fine Linen to make Vestments for their Chief-Priest. Besides, there have been found amongst Mons. Peiresk's Papers, a great many Memoirs touching the Sacrifices of the Samaritans, which he had learn'd of some Travellers, whom he had defir'd to fee the Samaritans, and to buy their Books.

The same Samaritans of Naplos wrote, not long since, to some Doctors in England, to whom they give the Title of their their Dear Brethren, English Samaritans. In their Letters, they affure them, that they have an High-Priest, who they pretend is descended from Phineas, and Priests descended from the Levites. However, in the last of their Letters, written in the Year 1676, they gave them advice of the Death of their High-Priest; and beg of them at the fame time to affift them in their Misery, and send their Offerings to the Holy Mount Garizim; that they may be furnish'd with wherewithal to provide Vestments for their Priests: and finally, to fend their Presents and their Charity, to the Tombs of their Pathers. Father Morin, who was also well acquainted with the Affairs of the Samaritans, has affur'd us, that they do still Sacrifice upon Mount Garizim; and that their Chiefastrup to a Prieft, Priest, who resides at Naplos, extends his Jurisdiction over all the other Samaritans, to whom, by his Circular-Letters, he gives Notice of the Feast of the Passover, and other Solemn Feasts.

## THE END.

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